Sri Vishnu Sahasranama Phalashruthi Tattva

(Uttara-Bhaga)

A Bhashya on the Divine Grace of Bhagavan Vishnu

आर्ताः विषण्णाः शिथिलाश्च भीताः घोरेषु च व्याधिषु वर्तमानाः ।

सङ्कीर्त्य नारायणशब्दमात्रं विमुक्तदुःखाः सुखिनो भवन्ति ॥

PREFACE & FOREWORD

The *Śrī Viṣṇu Sahasranāma* stands as a monumental cosmic tower of divine sound within the *Anuśāsana Parva* of the *Mahābhārata*. While seekers across generations have meticulously counted and contemplated its one thousand holy names, a curious, transactional habit has emerged in modern times regarding its concluding segment—the *Uttarabhāga*, or *Phalaśruti*. This text is frequently hurried through as a mere appendaged checklist of material rewards or micro-managed by contemporary innovations trying to split its organic wholeness into isolated planetary prescriptions (*Jyotiṣa Parihāra*).

The primary catalyst behind this monograph is to decisively reclaim the sovereign spiritual purpose of the *Phalaśruti*, elevating it from a compartmentalized astrological quick-fix back to its authentic status as a grand vehicle for *Mokṣa-Sādhana* (ultimate spiritual liberation).

Approached through the pristine theological lens of *Dvaita Vedanta*, the 32 verses of the *Phalaśruti* are not conditional, materialistic bait. They represent a grand, self-luminous decree (*Svataḥ Prāmāṇya*) detailing how an inherently dependent, vulnerable soul (*Paratantra Jīva*) is completely secured, sustained, and delivered by the independent will of the Absolute, Supreme Savior, Lord Śrī Hari (*Svatantra Tattva*).

This work is structurally organized to guide the seeker sequentially from macrocosmic theory to laser-focused verse analysis. A rigorous shastric critique against stellar segregation begins by proving that the spiritual potency of this hymn is

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holographic, where one part equals the whole. This is followed by an exhaustive sloka-by-sloka roadmap for all 32 verses. Next, an elite, word-by-word philosophical commentary (Bhāṣya) on the crucial final sequence of Verses 30, 31, and 32 unearths the profound mechanics of Ananya Bhakti and the dynamic hierarchy of Tāratamya. Finally, the entire cosmic mandala locks with the unbreakable seal of the Bhagavad Gītā's climax, validating that when a soul anchors its broken voice to the name of Nārāyaṇa, its welfare (Abhyudaya) and eternal bliss (Niśśrēyas / Svarūpa-Ānanda) become an absolute, ontologically secure reality.

It is my deepest prayer that this text serves as a steady, uncompromising guide for the daily practitioner, transforming a routine chanting ritual into an active, conscious contemplation of the infinite, flawless, and beautiful attributes of Bhagavan Vishnu, the Hari Sarvottama.

Naaham Karta Harih Karta
Hari Sarvottama - Vaayu Jeevottama
Śrī Kṛṣṇārpaṇamastu

Vishnu Sahasranama Phalashruthi

(A Curtain Raiser)

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Executive Summary

- **Core Objective:** To reclaim the sovereign spiritual purpose of the *Uttarabhaga* (Phalashruti), elevating it from a transactional astrological remedy to its true status as a grand vehicle for *Moksha-Sadhana* (spiritual liberation).

Key Themes & Structural Arguments

1. **Divine Authorship & Unshakeable Authority**

   Establishes Bhagavan Sri Veda Vyasa as the ultimate author (*Grantha Karta*) and a direct incarnation (*Svarupa-Avatara*) of Lord Narayana.

   Recognizes that these 32 verses possess absolute scriptural weight (*Svatah Pramanya*).

   Affirms every promised reward as an ontological reality requiring no external validation.

2. **Theological Pillars of Dvaita Vedanta**

   Approaches the text through the pristine lens of the Madhva Sampradaya.

   Demonstrates *Hari-Sarvottamatva* (Supremacy of Vishnu) and *Jagatsatyatva* (Absolute Reality of the Universe).

   Balances material welfare (*Abhyudaya*) with ultimate liberation (*Nishreyasa*), charting how real souls break material bondage through divine grace (*Prasada*).

3. **Refutation of Astrological Compartmentalisation**

   Presents a decisive shastric critique against segmenting the 108 slokas into individual *Nakshatra Padas* for planetary fixes.

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Warns that this micro-management risks committing *Dosha Chintana* (limiting the Infinite).

Shifts the seeker's focus away from transactional *Sakamya Karma* back to *Nishkama Bhakti* (selfless devotion).

4. **The Ultimate Scriptural Proof (Pramana)**

   Deploys Sri Krishna's own words in Verse 24 (*yo maaM naama sahasreNa...*) to prove the holographic nature of the Stotra—where one part equals the whole.

   Confirms that Krishna prioritizes sincere devotion (*Ichchha*) over complex star alignments, preserving the hymn as an indivisible cosmic whole.

Conclusion: The text closes with a powerful call to exclusive devotion (*Ekanta Bhakti*) and internal purity (*Mana Shuddhi*), transforming a daily chanting ritual into conscious contemplation of Lord Sri Hari.

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1. Introduction to the Phalashruti (Uttarabhaga)

- **An Exposition on Hari-Sarvottamatva, Bhakti-Prasada, and the Reality of Spiritual Fruits**

When we chant the Sri Vishnu Sahasranama, we often rush through the *Uttarabhaga*—the Phala Shruthi. We treat it as a mere list of worldly rewards. But the Phala Shruthi is not a postscript or a mere appendaged list; it is a grand theological unveiling of the ultimate promise of transformation and the ultimate philosophical climax.

When Yudhisthira stood on the battlefield of Kurukshetra, crushed by existential grief, Bhishma Pitamah did not offer him a quick-fix ritual or a planetary remedy. He offered him the

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thousand names of the Supreme Purusha. Yet, modern interpretations often reduce the culminating crown of this dialogue into a transactional tool for astrological mitigation. This exposition serves as a curtain-raiser to a systematic, verse-by-verse commentary (*Bhashya*) on the 32 slokas of the *Uttarabhaga*.

- **The Context and Transition**

The Sri Vishnu Sahasranama Stotra, nesting within the *Anushasana Parva* of the Mahabharata, is divided into two distinct sections: the *Poorvabhaga* (including the 1,000 names) and the *Uttarabhaga* (the Phalashruti). Having systematically contemplated the thousand names of the Lord—each representing an infinite, flawless, and independent attribute of the Almighty—the text smoothly transitions into the Phalashruti. Comprising 32 potent shlokas, this concluding segment declares how a dependent soul (*Paratantra Jiva*) can break the shackles of material bondage through the grace of the only Independent Reality (*Svatantra Tattva*), Lord Sri Hari.

- **The Phalashruti Through the Lens of Dvaita Vedanta**

While a superficial reading might view the Phalashruti as a tool for materialistic gain (*Kamya Karma*), the Madhva school of thought uncovers deep, foundational Vedantic pillars across these verses:

  - **Hari-Sarvottamatva (The Absolute Supremacy of Vishnu):** The Phalashruti systematically introduces magnificent names like Keshava, Vasudeva, Purushottama, and Janardana. In strict alignment with Dvaita etymology, these names demonstrate that Vishnu is the absolute inner controller (*Antaryami*) and creator of all beings, completely superior to both *Kshara* (perishable

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souls) and *Akshara* (Mahalakshmi). He is explicitly heralded as the *Sarvalokāikanāyaka*—the sole sovereign Master of all real worlds.

- **Jagatsatyatva (The Absolute Reality of the Universe):** The text explicitly declares that the earth, sun, moon, stars, and oceans are actively held together and sustained by the immeasurable strength of Vasudeva (*vāsudevasya vīryeṇa vidhṛtāni*). This serves as an unshakeable proof-text against monistic Mayavada (illusionism). If the world were a false dream, an independent Lord would not exert His divine will to sustain it. The world is a real space, where real souls face real bondage, necessitating a real Savior.
- **Bhakti-Prasada and Svarūpa-Taratamya:** The text distributes fruits systematically across different qualifications (Brahmana, Kshatriya, etc.) and individual desires. This beautifully mirrors the Dvaita doctrine of *Yogyata*—that every soul has an inherent spiritual capacity and hierarchy (*Taratamya*). The Phalashruti establishes that mental purity (*Mana Shuddhi*) is the ultimate prerequisite, and the worldly gifts granted by Vishnu (wealth, fame, health) are meant to be utilized in *Bhagavad-Arpana-Buddhi* (offering everything to God). This pure devotion ultimately triggers *Prasada* (divine grace), leading to *Moksha*—defined here not as losing one's identity, but as entering the eternal spiritual abode of Vaikuntha (*Paramam Padam*) to serve the Lord in perpetual bliss.

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2. The Author and Sovereign Authority of the Phalashruti

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- **The Dual Lenses of Authorship and the Divine Status of the Compiler**

The author of the Phalashruti is Bhagavan Sri Veda Vyasa, who composed it as part of the epic Mahabharata within the *Anushasana Parva*. However, from an academic and narrative standpoint, we look at the authorship through two distinct lenses:

- **1. The Actual Author & Compiler (Grantha Karta):** Sri Veda Vyasa is the ultimate author and Rishi of this entire stotra. This is explicitly confirmed in the standard *Anga Nyasa* chanted before beginning the hymn:

...asya śrī-viṣṇu-sahasranāma-stotra-mahāmantrasya, śrī vedavyāso bhagavān ṛṣiḥ...

It is also confirmed internally right within the text in Sloka 21:

...imaṁ stavaṁ bhagavatō viṣṇōrvyāsēna kīrtitam... (This hymn of Bhagavan Vishnu, composed/sung by Vyasa...)

- **2. The Historical Narrator (Pravakta):** Inside the story of the Mahabharata, the speaker who directly voices the Phalashruti to King Yudhishthira is Pitamaha Bhishma. As soon as the 1,000 names conclude, the Phalashruti section immediately begins with the structural marker: *bhīṣma uvāca* ("Bhishma said").

- **The Divine Status of the Compiler**

Sri Veda Vyasa is a direct, non-different incarnation (**Svarupa-Avatara**) of Bhagawan Narayana Himself. Sri Veda Vyasa is recognized not as a mere human chronicler, but as the Lord Himself.

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Therefore, when Bhishma sings the Sahasranama and its Phalashruti on his bed of arrows, he is not presenting his own independent ideas. He is acting as a flawless instrument and a flawless channel, repeating the eternal truth that was structurally woven into the cosmos by the independent Supreme Lord in the form of Vyasa. This gives the Phalashruti the absolute status of divine scriptural authority, guaranteeing that every single fruit promised in these 32 verses is backed by the unchangeable will of Sri Hari.

Before evaluating the mathematical claims of the modern 108-part Nakshatra-Pada grid, one must first look at the source of the text. To question the absolute validity or the structural layout of the Phalashruti is to fail to comprehend the status of its compiler. The author of this text is not a mortal commentator, but Bhagavan Veda Vyasa—acknowledged across traditions as *Vyasa-Rupa Vishnu*.

A Rishi who split the Vedas, authored the Mahabharata, and anchored the *Brahma Sutras* does not indulge in poetic hyperbole, transactional deceit, or leave omissions in his spiritual architecture. If Vyasa intended for the 1,000 names to be micro-managed and split across 108 star quarters for targeted planetary remedies, his unmatched genius would have explicitly codified that grid within the text.

When Vyasa seals a text with a universal promise, its merits, authenticated validity, and reality of rewards are self-luminous (**Svatah Pramanya**), automatically absolute, unshakeable, and completely beyond question. It requires no external justification or validation from modern astrological innovations. Introducing an external, unauthenticated astrological mapping to alter how the Stotra is packaged is not a refinement—it is an

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architectural insult to the Rishi who structured the cosmos itself.

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3. Refutation of the 108 Slokas & 27 Nakshatras Correlation

- **The Modern Phenomenon vs. Shastric Reality**

The correlation between the 108 slokas of the Sri Vishnu Sahasranama (SVSN) and the 108 *Padas* of the 27 *Nakshatras* is mathematically precise, but its practice as a specific, targeted "astro-remedy" is a modern, structural alignment rather than a classical scriptural mandate.

While the actual text of the Mahabharata makes no mention of assigning specific verses to individual birth-star quarters, the mathematical harmony between the two systems has been embraced by prominent modern spiritual leaders and Vedic astrologers as a valid, highly practical remedial tool. It functions as a highly respected, authentic, and harmless remedial practice in modern Jyotish.

However, from a strict scriptural standpoint, traditional scholars raise a profound theological critique against this modern practice, anchoring themselves firmly in the orthodox school of Vedanta and classical Sanatana Dharma. This modern mapping is a byproduct of a highly commercialised astrological era trying to find "quick fixes" or "capsule remedies" for people who feel they do not have the time to recite the entire text. While it may come from a place of trying to encourage people to chant at least something, it fundamentally shifts the focus from *Nishkama Bhakti* (devotion without selfish desire for the Supreme) to *Sakamya Karma* (ritual action performed purely for material or planetary relief).

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- **The Theological Argument Against Segregation**

By breaking the Stotram down into planetary or stellar fragments to fix individual earthly problems, one risks committing what traditional scholars call **Dosha Chintana** (limiting or analyzing the boundaries) of the Boundless.

- **Limiting the Infinite:** Lord Vishnu is *Sarvottama* (Supreme above all) and *Ananta* (Infinite). To say "Verse 1 fixes Ashwini Nakshatra" implicitly suggests that Verse 1 cannot or will not help someone born under Bharani. This fragments a text that was composed as a seamless, unified cosmic whole.
- **The Power of the Phala Shruti:** Bhagavan Veda Vyasa explicitly detailed the Phala Shruti at the end of the text. Vyasa assures the devotee that chanting or hearing the entire Sahasranama removes all fears, cures all diseases, and grants all righteous desires. It requires no human modification, sorting, or "tuning" to make it work.
- **Vyasa's Intent vs. Human Interpolation:** In the classical tradition, changing the methodology laid down by the Rishi is viewed as an unwarranted interpolation (*Prakshipta*). The text operates as a holistic Mantra. Just as a medicine must be taken in its entirety rather than breaking down its chemical compounds haphazardly, the 1,000 names are meant to be chanted as a complete spiritual sacrifice (*Yajna*). Sticking strictly to the words of Bhagavan Veda Vyasa ensures the purity of the tradition remains intact, maintaining that the words of the Rishis are complete and self-contained, requiring no human filtering.

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- **Lack of Canonical Basis:** It must be explicitly noted that neither Vyasa's original text nor any major historical *bhashyas* validate this mathematical grid.

- **The Primary Pramana: Verse 24 of the Uttarabhaga**

Why look for external validations when the Speaker of the Gita Himself has spoken? In Verse 24 of the Uttarabhaga, Sri Krishna provides the ultimate, devastatingly powerful *Pramana* (scriptural authority) that completely shatters the modern practice of compartmentalising the Stotra:

srii bhagavaanuvaacha –

yo maaM naama sahasreNa stotum-ichchhati paaNDava |
so'ham ekena shlokena stuta eva na saMshayaH ||
|| stuta eva na saM shaya oM nama iti ||

- **How This Verse Refutes the Astrological Mapping**

1. **It Proves Total Interchangeability and Wholeness:** The popular modern theory claims that a person born under a specific Nakshatra Pada must chant only their assigned sloka to get targeted relief.
    - **The Counter-Argument:** Bhagavan Himself explicitly states here that if someone desires to praise Me by chanting all one thousand names, but instead praises Me with just this one verse, I am fully praised by him. Of this, there is no doubt. One part equals the whole. The spiritual potency of the Sahasranama is **holographic**—the entire cosmic energy of Mahavishnu is fully present in a single verse, a single line, or even the name "Rama". Segmenting it completely misunderstands this divine equivalence.

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2. **Bhagavan Demands "Total Devotion," Not Astrological Transactions:** The modern mapping turns the Sahasranama into a planetary remedy (*Jyotisha Parihara*), treating verses like prescriptions for cosmic alignments.
    - **The Counter-Argument:** By saying *"so'ham ekena shlokena stuta eva na samshayah"*, Krishna highlights that what matters is the *Ichchha* (the intense desire/devotion to praise Him), not an astrological match. The fruit is granted by *Bhakti-Prasada* (grace), not by technical star-alignment.
3. **The "Om Nama" Structural Shield:** The closing tag of the verse—*stuta eva na saM shaya oM nama iti*—is a massive clue. It anchors the chanting back to the ultimate, indivisible reality of the Pranava (*Om*) and surrender (*Namah*). It reminds us that the Stotra is designed to dissolve our worldly karmas (including stellar influences), not to bind us further to our natal charts.

When we approach these texts with that level of clarity, the spiritual rewards outlined by Bhagavan Veda Vyasa unfold naturally, without the need for calculated adjustments.

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4. The Dual Fruits: Abhyudaya and Nishreyasa

In this overview, we observe how the Phalashruti perfectly balances the two dimensions of human pursuit:

1. **Abhyudaya (Material Welfare):** The text promises health, wealth, progeny, victory, and the pacification of planetary afflictions. Within the Madhva Sampradaya, these are not dismissed as material traps. They are recognized as essential provisions granted by the

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independent will of Sri Hari to create a stable environment for a devotee's spiritual practice (*Sadhana*). When utilized with *Bhagavad-Arpana-Buddhi* (offering the fruits to God), these material blessings become engines of purification.

2. **Nishreyasa (Spiritual Liberation / Moksha-Sadhana through Nakshatra-Sadrisha Bhakti):** The ultimate climax of the text consistently points toward *Moksha*—referred to as *Paramam Padam*, *Anuttamam Shreyah*, and *Sanatanam Brahma*. The Phalashruti reinforces that *Moksha* is not the dissolution of the soul's unique identity into a featureless void. Instead, it is the entry of the purified *Jiva* into Vaikuntha, where it experiences its own innate, unmasked bliss (*Svarūpa-Ananda*) in a state of eternal, ecstatic service (*Kaisarya*) to the Supreme Lord. By elevating our understanding to *Nakshatra-Sadrisha Bhakti*, we reclaim the true sovereign purpose of the Sahasranama: ultimate spiritual liberation.

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5. The Final Injunction for the Sadhaka

The underlying message left behind by Bhagavan Sri Veda Vyasa and voiced by Pitamaha Bhishma is one of absolute exclusivity in devotion—**Ekanta Bhakti**. We are reminded of two foundational truths for our daily practice:

- **Internal Purity is the True Cleanliness:** Internal mental purity (*Mana Shuddhi*) is the highest form of ritual cleanliness (*Madi*).
- **A Sovereign Spiritual Path:** The chanting of these thousand names is a self-contained *Sadhana* that requires no secondary, lesser propitiations.

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By anchoring our minds daily in this hymn with unshakeable faith (*Shraddha*), we directly invoke Lord Janardana—the unique deliverer who cuts through the knot of our *Prarabdha karma*.

May this commentary serve as a steady guide for your daily recitation. Let it transform a daily ritual into an active, conscious contemplation of the infinite, flawless, and beautiful attributes of Lord Sri Hari.

6. The Indivisible Cosmic Mandala vs. Fragmented Remedies

The correlation between the 108 slokas of the Śrī Viṣṇu Sahasranāma and the 108 *Padas* of the 27 *Nakshatras* is mathematically precise, but its practice as a targeted "astro-remedy" is a modern structural alignment rather than a classical scriptural mandate. By breaking the Stotram down into planetary or stellar fragments to fix individual earthly problems, one risks committing what traditional scholars call **Doṣa Chintana** (limiting or analyzing the boundaries) of the Boundless.

- **Limiting the Infinite:** Lord Vishnu is *Sarvottama* (Supreme above all) and *Ananta* (Infinite). To say a specific verse fixes a specific *Nakshatra Pada* implicitly suggests that it cannot or will not help someone born under another star. This fragments a text that was composed as a seamless, unified cosmic whole.
- **The Blueprint of Collective Rescue:** While modern practices isolate verses to construct individual "capsule remedies" for material relief (*Sakamya Karma*), the text itself rejects this micro-management. As proven by Śrī Krishna's own baseline declaration in Verse 24 (*"yo māṁ*

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nāma sahasrēṇa..."), the spiritual potency of the Sahasranama is holographic—one part fully represents the complete macrocosmic whole.

This foundational truth reaches its ultimate tactical application in the closing verses of the liturgy (Verses 30–32). There, the prophetic benediction of Sage Vyasa (*Vyāsa-Vākyam*) confirms that when a *Paratantra Jīva* is completely broken by illness, fear, or worldly depression, the Independent Lord demands no calculated astronomical matches. The simple, single-pointed vocal utterance of the sound token *Nārāyaṇa-śabda-mātram* is fully sufficient to collapse all planetary limitations, triggering absolute material relief (*Abhyudaya*) and awakening the soul's innate eternal bliss (*Niśrēyas / Svarūpa-Ānanda*).

Master Roadmap: The 32 Slokas of Phalaśruti

Section & Slokas	Textual & Structural Theme	Philosophical Core (Dvaita Focus)	Pedagogical Objective	Target Reader Focus
I. Introduction & Scope *(Slokas 1–2)* itīdaṃ kīrtanīyasya...	The Absolute Completion of Chanting	Recognition of ***Kēśava*** as the supreme ***Svatantra*** destination. Absolute erasure of inauspiciousness (***aśubham***).	Proves that the mere vibration of the 1,000 names shields the soul in this world and the next.	Novices & General Seekers
II. Social & Varna Alignment *(Slokas 3–4)* vēdāntagō brāhmaṇaḥ...	The Hierarchy of Human Objectives	Distribution of material and spiritual fruits (***Purusharthas***) strictly according to a soul's innate ***Svarūpa***.	Dismantles egalitarian confusion; aligns worldly success with spiritual ***Sādhana***.	Youth & Novices

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III. Pure Devotional Conduct *(Slokas 5–8)* **bhaktimān yaḥ sadotthāya...**	**The Discipline of Early Morning Adoration**	**Pure focus on *Vāsudeva*. Attainment of status, fame, and vitality without the taint of false ego or pride.**	**Establishes the daily rules of purification and mental absorption required for results.**	**Daily Practitioners & Youth**
IV. Psychological & Cosmic Immunity *(Slokas 9–13)* **na bhayaṃ kvachidāpnoti...**	**The Eradication of Fear and Disease**	**Elimination of fear, physical disease, and cosmic obstacles (*vighna*) via the supreme protection of Sri Hari.**	**Demonstrates how *Svatantra* grace overrides planetary and physical blockages.**	**General Seekers**
V. The Covenant of Divine Custody *(Slokas 14–25)* **vāsudēvāśrayō martyō...**	**The Standalone Core & Vows of Grace**	**The Heart of Your Book: Integration of *BG 9.22* (Ananyāś-cintayantō...). *Tāratamya* of *Viṣṇu-Parivāra*.**	**Validates that those anchored in Lord Vishnu are completely secured from existential downfalls.**	**Advanced Scholars & Seekers**
VI. The Grace of Divine Descents *(Slokas 26–29)* **paritrāṇāya sādhūnāṁ...**	**The Philosophy of Avataric Descent**	**Integration of *BG 4.8 & 4.9*. *Avatāra-Satyatva* (spiritual body) vs. *Aptakāma*. Rayaru's paradigm (*GV*).**	**Explains *Līlā* (divine play) to bypass peripheral or superficial text misunderstandings.**	**Advanced Seekers & Youth**
VII. The Final Salvation Seal *(Slokas 30–32)* **ārtā viṣaṇṇāḥ śithilāśca...**	**The Ultimate Rescue Entryway**	**Vyāsa Vākyam: *Śabda-Mātra* as *Prasāda-Lāghava* (Economy of Grace). Full awakening of *Svarūpa-Ānanda*.**	**Proves vocal delivery (*saṅkīrtana*) works instantly when physical or mental health completely fails.**	**All Audiences**

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Sloka-by-Sloka Master Roadmap Grid

Sloka Number & First Line	Core Theme / Narrative Unit	Dvaita Philosophical Focus	Pedagogical Objective	Target Reader Focus
Sloka 1 itīdaṃ kīrtanīyasya...	The Completion of the Thousand Names	Establishing Sri Hari as the ultimate independent (*Svatantra*) destination of all verbal glorification (*Kīrtana*).	Proves that the liturgy leaves no residual inauspiciousness (*aśubham*).	Novices & General Seekers
Sloka 2 ya idaṃ śṛṇuyān nityaṃ...	The Spiritual Potency of Listening	The concept of *Nitya-Sādhana*—how continuous listening (*Śravaṇa*) purifies the *jīva's* subconscious layers.	Validates the text's efficacy for both the active chanter and the receptive listener.	Daily Practitioners
Sloka 3 vēdāntagō brāhmaṇaḥ syāt...	Transformation based on *Varna* Alignment	Realization of secular duties and spiritual fruits strictly according to the soul's natural path (*Svarūpa*).	Clarifies how the *Brāhmaṇa* gains Vedic wisdom and the *Kṣatriya* gains righteous victory.	Youth & Novices
Sloka 4 vaiśyō dhana-samṛddhaḥ syāt...	Material Expansion and Labor Sanctification	Elevating the merchant (*Vaiśya*) and worker (*Śūdra*) out of material bondage by tying	Demonstrates that economic stability and relief from physical labor are valid	Youth & General Seekers

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		their daily wealth to *Bhagavad-Arpaṇa*.	secondary fruits of devotion.	
Sloka 5 dharmārthī prāpnuyād...	The Systematic Attainment of the *Puruṣārthas*	Correct prioritization of values where *Dharma*, *Artha*, and *Kāma* are stepping stones to *Mokṣa*.	Re-aligns worldly ambition with the pursuit of ultimate spiritual liberation.	General Seekers
Sloka 6 bhaktimān yaḥ sadōtthāya...	The Discipline of Early Morning Chanting	The daily awakening of the mind to focus exclusively on the infinite attributes of *Vāsudeva*.	Sets down the practical, everyday rules of purification and mental absorption required for results.	Daily Practitioners
Sloka 7 śuchis-tan-manasō bhūtvā...	Internal and External Cleanliness	Proving that bodily cleansing (*Śaucam*) is an anchor for internal, single-pointed contemplation of the Lord.	Teaches youth and beginners that mental stillness requires physical discipline.	Youth & Beginners
Sloka 8 sarva-pāpa-viśuddhātmā...	The Total Destruction of Karmic Debris	The ultimate cleansing of the soul's mirror (*viśuddhātmā*), allowing the Lord's reflection to shine clearly.	Instills complete confidence that no past negative actions can withstand the fire of the thousand names.	All Audiences

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Sloka 9 **na bhayaṃ kvachidāpnoti...**	**Absolute Freedom from Fear**	**Overcoming cosmic dread by realizing that the Independent Lord is the only true source of security.**	**Eradicates anxiety regarding future uncertainties, accidents, or worldly failures.**	**General Seekers**
Sloka 10 **vīryaṃ tējaś-cha kīrtiś-cha...**	**The Manifestation of Personality Excellence**	**Attainment of vitality, splendor, and authentic reputation without the taint of false ego or pride.**	**Explains to younger generations how spiritual practice naturally develops charisma and leadership.**	**Youth & Professionals**
Sloka 11 **rōgārtō muchyatē rōgāt...**	**Absolute Reversal of Existential Crises**	**The complete deliverance of the diseased (*Rōgārto*), the bound (*Baddho*), and the terrified (*Bhīto*).**	**Serves as the first introductory layer to the "Emergency Exit" motif of the liturgy.**	**General Seekers**
Sloka 12 **durgāṇyatitaratyāśu...**	**Crossing Over Impassable Obstacles**	**Demonstrating how the supreme grace of Sri Hari effortlessly overrides structural and circumstantial blockages (*Durgāṇi*).**	**Reassures the practitioner during moments of severe life transitions or professional dead-ends.**	**General Seekers**
Sloka 13 **puruṣaḥ puruṣōttamaṃ...**	**The Supreme Object of**	**Defining the unique status of *Puruṣōttama* as completely distinct**	**Locks the chanter's focus onto the highest philosophical truth before**	**Scholars & Advanced Seekers**

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	Adoration	from and superior to the dependent *jīvas*.	detailing the formulas of grace.	
Sloka 14 vāsudēvāśrayō martyō...	The Absolute Refuge of *Vāsudeva*	Establishes that a mortal soul anchored in the Lord becomes fundamentally unshakeable.	Validates that devotion to Vishnu builds an invisible shield against cosmic degradation.	All Audiences
Sloka 15 sarva-pāpa-viśuddhātmā... *(Refrain)*	The Deep Iteration of Purification	Deepening the understanding of structural purity as an ongoing spiritual asset, not a temporary physical state.	Enforces the idea that continuous practice builds a permanent state of internal clarity.	Daily Practitioners
Sloka 16 janamanaḥ sukha-saubhāgya...	The Bestowal of Social Harmony	Showing how the internal peace of a Vishnu devotee naturally projects outwards, creating worldly prosperity.	Explains the secondary, tangible social benefits of creating an auspicious environment through chanting.	General Seekers
Sloka 17 na vāsudēva-bhaktānām...	The Eternal Protection Clause	Explicitly proving that a true *Vāśudeva-bhakta* can never encounter ultimate structural or spiritual downfall.	Destroys the sub-conscious fear of failure; establishes the permanence of divine protection.	Advanced Seekers

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Sloka 18 **asura-rākṣasa-gandharva...**	**Neutralization of Negative Subtle Forces**	**Realism of the cosmic hierarchy; how lower entities (*Asuras/Rākṣasas*) are paralyzed by the vibration of Vishnu's names.**	**Reassures the practitioner against unseen energetic, environmental, or psychological disturbances.**	**General Seekers**
Sloka 19 **pṛthivī vāyur-ākāśaṃ...**	**Alignment with the Five Elements**	**Showing that the material elements (*Prakṛti*) are completely under the governance and control of Sri Hari.**	**Connects personal *Sādhana* with macrocosmic harmony; the universe supports the devotee.**	**Scholars & Youth**
Sloka 20 **sa-chandrārka-nakṣatrā...**	**The Cosmic Scale of Sovereignty**	**Realizing that the sun, moon, stars, and celestial bodies move strictly in accordance with His independent will.**	**Expands the mind from localized worship to a grand, awe-inspiring vision of absolute cosmic order.**	**Scholars & Advanced Seekers**
Sloka 21 **sa-bāhyābhyantaraṃ...**	**Pervasiveness of Divine Presence**	**The foundational *Dvaita* concept of *Sarva-vyāpitva* (omnipresence)—He is inside and outside all entities.**	**Teaches the practitioner to maintain constant inner awareness of the Lord's presence at all times.**	**Daily Practitioners**

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Sloka 22 **indriyāṇi mano buddhiḥ...**	**Integration of the Inner Instruments**	**Mapping how the senses (*Indriyas*), mind (*Manas*), and intellect (*Buddhi*) are entirely energized by the *Antaryāmi*.**	**Provides a psychological blueprint for transforming biological faculties into pure spiritual tools.**	**Youth & Professionals**
Sloka 23 **āchāra-prabhavō dharmo...**	**Righteous Conduct as the Foundation**	**Defining *Acharas* (rules of conduct) as the direct manifestation of divine law given by *Achyuta*.**	**Proves that spiritual realization cannot be divorced from highly ethical, structured daily living.**	**All Audiences**
Sloka 24 **ṛṣayaḥ pitarō devāḥ...**	**The Hierarchy of the Cosmos**	**Mapping the entire *Viṣṇu-Parivāra*—Sages, Ancestors, and Demigods—as dependent creations of the Supreme.**	**Solidifies the understanding of *Tāratamya*, preventing the mixing up of independent vs. dependent roles.**	**Scholars & Seekers**
Sloka 25 **sarvaṃ viṣṇu-mayam...**	**The Unified Conclusion of Creation**	**Synthesizing that the entire cosmos is completely filled, sustained, and controlled by the majesty of Lord Vishnu.**	**Concludes the broad thematic survey by anchoring the intellect in complete, unconditional surrender.**	**All Audiences**

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Sloka 26 **ananyāś-cintayantō māṁ... *(BG 9.22)***	**The Standalone Core Formula**	**Ananya Bhakti Framework: No Anya Bhakti = Only Hari Bhakti = Hari Sarvottamatva through Vāyu Jīvottamatva.**	**Dismantles monistic merge views; defines the true, dynamic relationship of absolute dependency.**	**Main Focus Segment (Completed)**
Sloka 27 **paritrāṇāya sādhūnāṁ... *(BG 4.8)***	**The Philosophy of Avataric Descent**	***Avatāra-Satyatva* (Spiritual form) vs. *Aptakāma*. Sri Rayaru's Paradigm: Necessity vs. Sufficiency of *Avatāra-Jñāna*.**	**Explains *Līlā* (divine sport) to avoid superficial or peripheral misunderstandings of His actions.**	**Main Focus Segment (Completed)**
Sloka 28 **janma karma ca mē... *(BG 4.9 Integration)***	**The Science of Essential Realization**	**Penetrating the outer sports of the Avatars to perceive the true, transcendental, and independent intent of His actions.**	**Proves that a proper understanding of the Lord's divinity is a core prerequisite for liberation.**	**Main Focus Segment (Completed)**
Sloka 29 **yē yathā māṁ prapadyantē...**	**The Reciprocity of Divine Grace**	**Explaining that Sri Hari reflects His grace exactly in proportion to the soul's internal degree of surrender.**	**Teaches the reader that the spiritual echo of the universe is mathematically precise and fair.**	**Advanced Seekers**
Sloka 30 **ārtā viṣaṇṇāḥ śithilāśca...**	**The Matrix of Human**	**Vyāsa Vākyam: The absolute diagnostic of *Kali-Yuga* frailty. Realism of the *asvatantra jīva's***	**Proves that vocal delivery (*saṅkīrtana*) works instantly when physical or mental**	**Main Focus Segment (Completed)**

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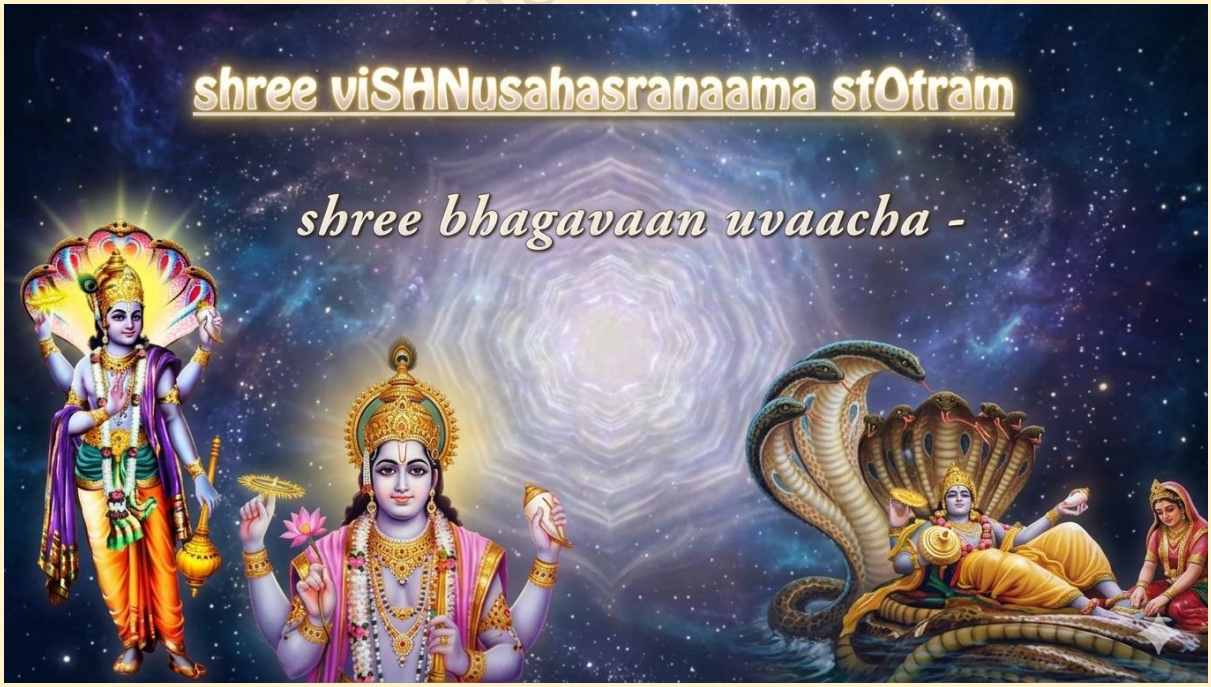
	Vulnerability	complete dependence.	health completely fails.	
Sloka 31 saṅkīrtya nārāyaṇa-śabda...	The Potency of the Sound Token	*Śabda-Mātra* as *Prasāda-Lāghava* (The Economy of Grace). Immediate divine intervention without complex ritual prerequisites.	Demonstrates how a "mere word" can completely break the hold of dreadful, agonizing conditions.	Main Focus Segment (Completed)
Sloka 32 vimukta-duḥkhāḥ sukhinō...	The Realism of Universal Relief	The realistic cessation of pain (*Vimukta-Duḥkha*) transitioning directly into the awakening of *Svarūpa-Ānanda* in *Mokṣa*.	Delivers the final theological seal, assuring the chanter of ultimate, distinct eternal happiness.	Main Focus Segment (Completed)



Phalaśruti – Lyrics (Chanting)

भीष्म उवाच –

इतीदं कीर्तनीयस्य केशवस्य महात्मनः ।

नाम्नां सहस्रं दिव्यानामशेषेण प्रकीर्तितम् ॥१॥

bhīṣma uvāca –

itīdaṃ kīrtanīyasya keśavasya mahātmanaḥ,
nāmnāṃ sahasraṃ divyānām aśeṣeṇa prakīrtitam. (1)

य इदं शृणुयान्नित्यं यश्चापि परिकीर्तयेत् ।

नाशुभं प्राप्नुयात्किञ्चित्सोऽमुत्रेह च मानवः ॥२॥

ya idaṃ śṛṇuyān nityaṃ yaś cāpi parikīrtayet,
nāśubhaṃ prāpnuyāt kiñcit so 'mutreha ca mānavaḥ. (2)

वेदान्तगो ब्राह्मणः स्यात्क्षत्रियो विजयी भवेत् ।

वैश्यो धनसमृद्धः स्याच्छूद्रः सुखमवाप्नुयात् ॥३॥

vedāntago brāhmaṇaḥ syāt kṣatriyo vijayī bhavet,
vaiśyo dhanasamṛddhaḥ syāc chūdraḥ sukham avāpnuyāt. (3)

धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमाप्नुयात् ।

कामानवाप्नुयात्कामी प्रजार्थी प्राप्नुयात्प्रजाम् ॥४॥

dharmārthī prāpnuyād dharmaṃ arthārthī cārtham āpnuyāt,
kāmān avāpnuyāt kāmī prajārthī prāpnuyāt prajām. (4)

भक्तिमान् यः सदोत्थाय शुचिस्तद्गतमानसः ।

सहस्रं वासुदेवस्य नाम्नामेतत्प्रकीर्तयेत् ॥५॥

bhaktimān yaḥ sadotthāya śucis tadgatamānasaḥ,
sahasraṃ vāsudevasya nāmnām etat prakīrtayet. (5)

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यशः प्राप्नोति विपुलं ज्ञातिप्राधान्यमेव च ।

अचलां श्रियमाप्नोति श्रेयः प्राप्नोत्यनुत्तमम् ॥६॥

yaśaḥ prāpnoti vipulaṃ jñātiprādhānyam eva ca,
acalāṃ śriyam āpnoti śreyaḥ prāpnoty anuttamam. (6)

न भयं क्वचिदाप्नोति वीर्यं तेजश्च विन्दति ।

भवत्यरोगो द्युतिमान्बलरूपगुणान्वितः ॥७॥

na bhayaṃ kvacid āpnoti vīryaṃ tejaś ca vindati,
bhavaty arogo dyutimān balarūpaguṇānvitaḥ. (7)

रोगार्तो मुच्यते रोगाद्बद्धो मुच्येत बन्धनात् ।

भयान्मुच्येत भीतस्तु मुच्येतापन्न आपदः ॥८॥

rogārto mucyate rogād baddho mucyeta bandhanāt,
bhayān mucyeta bhītas tu mucyetāpanna āpadaḥ. (8)

दुर्गाण्यतितरत्याशु पुरुषः पुरुषोत्तमम् ।

स्तुवन्नामसहस्रेण नित्यं भक्तिसमन्वितः ॥९॥

durgāṇy atitaraty āśu puruṣaḥ puruṣottamam,
stuvan nāmasahasreṇa nityaṃ bhaktisamanvitaḥ. (9)

वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः ।

सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम् ॥१०॥

vāsudevāśrayo martyo vāsudevaparāyaṇaḥ,
sarvapāpaviśuddhātmā yāti brahma sanātanam. (10)

न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।

जन्ममृत्युजराव्याधिभयं नैवोपजायते ॥११॥

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na vāsudevabhaktānām aśubhaṃ vidyate kvacit,
janmamṛtyujarāvyādhibhayaṃ naivopajāyate. (11)

इमं स्तवमधीयानः श्रद्धाभक्तिसमन्वितः ।

युज्येतात्मसुखक्षान्तिश्रीधृतिस्मृतिकीर्तिभिः ॥१२॥

imaṃ stavam adhīyānaḥ śraddhābhaktisamanvitaḥ,
yujyetātmasukha-kṣānti-śrī-dhṛti-smṛti-kīrtibhiḥ. (12)

न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।

भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तमे ॥१३॥

na krodho na ca mātsaryaṃ na lobho nāśubhā matiḥ,
bhavanti kṛtapuṇyānāṃ bhaktānāṃ puruṣottame. (13)

द्यौः सचन्द्रार्कनक्षत्रा खं दिशो भूर्महोदधिः ।

वासुदेवस्य वीर्येण विधृतानि महात्मनः ॥१४॥

dyauḥ sacandrārkanakṣatrā khaṃ diśo bhūr mahodadhiḥ,
vāsudevasya vīryeṇa vidhṛtāni mahātmanaḥ. (14)

ससुरासुरगन्धर्वं सयक्षोरगराक्षसम् ।

जगद्वशे वर्ततेदं कृष्णस्य सचराचरम् ॥१५॥

sasurāsuragandharvaṃ sayakṣoragarākṣasam,
jagadvaśe vartate 'daṃ kṛṣṇasya sacarācaram. (15)

इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः ।

वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञ एव च ॥१६॥

indriyāṇi mano buddhiḥ sattvaṃ tejo balaṃ dhṛtiḥ,
vāsudevātmakāny āhuḥ kṣetraṃ kṣetrajña eva ca. (16)

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सर्वागमानामाचारः प्रथमं परिकल्प्यते ।

आचारप्रभवो धर्मो धर्मस्य प्रभुरच्युतः ॥१७॥

sarvāgamānām ācāraḥ prathamaṃ parikalpyate,
ācāraprabhavo dharmo dharmasya prabhur acyutaḥ. (17)

ऋषयः पितरो देवा महाभूतानि धातवः ।

जङ्गमाजङ्गमं चेदं जगन्नारायणोद्भवम् ॥१८॥

ṛṣayaḥ pitaro devā mahābhūtāni dhātavaḥ,
jaṅgamājaṅgamaṃ cedaṃ jagan nārāyaṇodbhavam. (18)

योगो ज्ञानं तथा साङ्ख्यं विद्याः शिल्पादि कर्म च ।

वेदाः शास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात् ॥१९॥

yogo jñānaṃ tathā sāṅkhyaṃ vidyāḥ śilpādi karma ca,
vedāḥ śāstrāṇi vijñānam etat sarvaṃ janārdanāt. (19)

एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।

त्रींल्लोकान्व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः ॥२०॥

eko viṣṇur mahadbhūtaṃ pṛthagbhūtāny anekaśaḥ,
trīn lokān vyāpya bhūtātmā bhuṅkte viśvabhug avyayaḥ. (20)

इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्तितम् ।

पठेद्य इच्छेत्पुरुषः श्रेयः प्राप्तुं सुखानि च ॥२१॥

imaṃ stavaṃ bhagavato viṣṇor vyāsena kīrtitam,
paṭhed ya icchet puruṣaḥ śreyaḥ prāptuṃ sukhāni ca. (21)

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विश्वेश्वरमजं देवं जगतः प्रभुमव्ययम् ।

भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ॥२२॥

न ते यान्ति पराभवं ॐ नम इति ।

viśveśvaram ajaṃ devaṃ jagataḥ prabhavāpyayam,
bhajanti ye puṣkarākṣaṃ na te yānti parābhavam. (22)
na te yānti parābhavam oṃ nama iti.

अर्जुन उवाच –

पद्मपत्रविशालाक्ष पद्मनाभ सुरोत्तम ।

भक्तानामनुरक्तानां त्राता भव जनार्दन ॥२३॥

arjuna uvāca –
padmapatraviśālākṣa padmanābha surottama,
bhaktānām anuraktānāṃ trātā bhava janārdana. (23)

श्रीभगवानुवाच –

यो मां नामसहस्रेण स्तोतुमिच्छति पाण्डव ।

सोऽहमेकेन श्लोकेन स्तुत एव न संशयः ॥२४॥

(स्तुत एव न संशय ॐ नम इति ।)

śrī bhagavān uvāca –
yo māṃ nāmasahasreṇa stotum icchati pāṇḍava,
so 'ham ekena ślokena stuta eva na saṃśayaḥ. (24)
(stuta eva na saṃśaya oṃ nama iti.)

व्यास उवाच –

वासनाद्वासुदेवस्य वासितं भुवनत्रयम् ।

सर्वभूतनिवासोऽसि वासुदेव नमोऽस्तु ते ॥२५॥

(श्री वासुदेव नमोऽस्तुत ॐ नम इति ।)

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vyāsa uvāca –
vāsanād vāsudevasya vāsitaṃ bhuvanatrayam,
sarvabhūtanivāso 'si vāsudeva namo 'stu te. (25)
(śrī vāsudeva namo 'stu te oṃ nama iti.)

पार्वत्युवाच –

केनोपायेन लघुना विष्णोर्नामसहस्रकम् ।

पठ्यते पण्डितैर्नित्यं श्रोतुमिच्छाम्यहं प्रभो ॥२६॥

pārvatyuvāca –
kenopāyena laghunā viṣṇor nāmasahasrakam,
paṭhyate paṇḍitair nityaṃ śrotum icchāmy ahaṃ prabho. (26)

ईश्वर उवाच –

श्रीराम राम रामेति रमे रामे मनोरमे ।

सहस्रनाम तत्तुल्यं रामनाम वरानने ॥२७॥

(श्रीरामनाम वरानन ॐ नम इति ।)

īśvara uvāca –
śrīrāma rāma rāmeti rame rāme manorame,
sahasranāma tat tulyaṃ rāmanāma varānane. (27)
(śrīrāmanāma varānane oṃ nama iti.)

ब्रह्मोवाच –

नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे ।

सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटियुगधारिणे नमः ॥२८॥

(सहस्रकोटियुगधारिणे ॐ नम इति ।)

brahmo vāca –
namo 'stv anantāya sahasramūrtaye
sahasrapādākṣiśirorubāhave,

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sahasranāmne puruṣāya śāśvate sahasrakoṭiyugadhāriṇe namaḥ. (28)
(sahasrakoṭiyugadhāriṇe oṃ nama iti.)

सञ्जय उवाच –

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥२९॥

sañjaya uvāca –
yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ,
tatra śrīr vijayo bhūtir dhruvā nītir matir mama. (29)

श्रीभगवानुवाच –

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥३०॥

śrī bhagavān uvāca –
ananyāś cintayanto māṃ ye janāḥ paryupāsate,
teṣāṃ nityābhiyuktānāṃ yogakṣemaṃ vahāmy aham. (30)

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥३१॥

paritrāṇāya sādhūnāṃ vināśāya ca duṣkṛtām,
dharmasaṃsthāpanārthāya sambhavāmi yuge yuge. (31)

आर्ताः विषण्णाः शिथिलाश्च भीताः घोरेषु च व्याधिषु वर्तमानाः ।

सङ्कीर्त्य नारायणशब्दमात्रं विमुक्तदुःखाः सुखिनो भवन्ति ॥३२॥

ārtā viṣaṇṇāḥ śithilāś ca bhītāḥ ghoreṣu ca vyādhiṣu vartamānāḥ,
saṅkīrtya nārāyaṇaśabdamātraṃ vimuktaduḥkhāḥ sukhino bhavanti. (32)

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Vishnu Sahasranama Phalashruthi Bhashya

Unlocking the secrets of the Phalashruthi

Sloka 1/32

इतीदं कीर्तनीयस्य केशवस्य महात्मनः ।
नाम्नां सहस्रं दिव्यानामशेषेण प्रकीर्तितम् ॥ १ ॥

itīdaṃ kīrtanīyasya keśavasya mahātmanaḥ |
nāmnāṃ sahasraṃ divyānāmaśeṣeṇa prakīrtitam || 1 ||

Pratipadartha (Word-by-Word Meaning)

- **इति (*iti*)**: Thus / In this manner.
- **इदम् (*idam*)**: This.
- **महात्मनः (*mahātmanaḥ*)**: Of the Supreme Ruler who possesses infinite, untainted, supreme attributes.
- **कीर्तनीयस्य (*kīrtanīyasya*)**: Of Him who alone is most worthy of being praised and sung about.
- **केशवस्य (*keśavasya*)**: Of Lord Keshava (The controller of Brahma (*ka*) and Shiva (*īśa*); the slayer of the demon Keshi).
- **दिव्यानाम् (*divyānām*)**: Of the transcendental / non-material (Aprakruta) holy names.
- **नाम्नाम् (*nāmnām*)**: Of the names.
- **सहस्रम् (*sahasram*)**: One thousand.
- **अशेषेण (*aśeṣeṇa*)**: Fully / completely, leaving nothing out.
- **प्रकीर्तितम् (*prakīrtitam*)**: Has been beautifully and thoroughly sung (by Bhishma).

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Tatparya (Summary)

Thus, this complete collection of one thousand divine, transcendental names of Lord Keshava—the Supreme Soul who is uniquely worthy of all praise—has been fully and systematically sung without leaving any gaps.

Bhashya (Commentary)

Kesava is the supreme, primordial form of Lord Vishnu, representing creation, protection, and the ultimate destination of all prayers.

The syllable combination (Ka + Eesha + Va) signifies the origin and governing lord of Brahma and Rudra (Shiva).

According to Vedic etymology and traditional scriptures, the name Kesava is broken down into three sacred syllables that represent the ultimate supremacy of Lord Vishnu over the cosmos:

Ka (ಕ): Represents Lord Brahma, the creator of the universe.

Eesha (ಈಶ): Represents Lord Rudra (Shiva), the destroyer of the universe.

Va (ವ): Represents Lord Vishnu himself, signifying governance, habitation, or the origin.

The Combined Meaning: When these syllables are synthesized (Ka + Eesha + Va), the name signifies that Lord Vishnu is the primordial source, sustainer, and governing lord of both Brahma and Shiva. It highlights His position as the Supreme Cosmic Being (Paramatma) from whom the forces of creation and destruction emerge and are controlled.

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The specific interpretation of Ka + Eesha + Va is not a later poetic addition; it is explicitly stated by Lord Shiva himself in the Harivamsa Purana (the epilogue of the Mahabharata)

क इति ब्रह्मणो नाम ईशोऽहं सर्वदेहिनाम् ।

आवां तवाङ्गसम्भूतौ तस्मात् केशवनामवान् ॥

"Ka iti brahmano nama isho'ham sarvadehinam |

Avam tavanga-sambhutau tasmat keshava-namavan |"

when Lord Shiva says, "We both have manifested from Your divine body, and therefore You bear the name Keshava" he is acknowledging that the ultimate etymological source of governance (Va) over creation (Ka) and destruction (Isha) belongs exclusively to Vishnu.

Kesa translates to hair or a ray of light. Kesava refers to the Lord with long, beautiful, charming, and fragranced hair. In this etymology just as a person does not feel the weight of the hair on their head; Kesava - the one who carries the heavy burden of infinite universes (Taapatraya Nivaaraka) without feeling even a trace of weight.

He acts as the ultimate destroyer of negative forces and the slayer of the horse-demon Keshi (Keshiha).

"kEsavaH-kEsiHaA-hAriH"

Chanting His name eliminates Taapatraya (the three types of human miseries) and removes all sorrows.

No Vedic ritual or daily prayer begins without chanting Kesavaaya Namaha during the initial purification (Achamana).

The holy name Kesava appears prominently in verses 3

and 69 of the Sri Vishnu Sahasranama Stotram.

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As the first of the 24 forms (Chaturvimshati Ruupas), Kesava features a unique arrangement of divine symbols, holding the Shankha (conch) and Chakra (discus) in interchanged hands compared to the standard Vishnu icon.

The great saint Sri Kanakadasa immortalised this form in his famous Kannada composition:

"Isha ninna charana bhajane asheyinda madu venu dosharashi nashamadu shreesha keshava"

("O Lord Kesava, I worship Your feet with deep longing; please destroy the heaps of sins and defects within me.")

Ultimately, as the ancient verse states, just as all raindrops falling from the sky flow into the ocean, all prayers offered to any deity reach Lord Kesava.

आकाशात् पतितं तोयं यथा गच्छति सागरम् ।

सर्वदेवनमस्कारः केशवं प्रतिगच्छति ॥

Just as all rivers are bound by nature to empty into the ocean, the lower devatas are bound by Dharma to direct all ultimate worship to Keshava, because He alone is capable of granting Moksha (liberation). Lower deities can grant material boons, but final liberation can only be authorized by Vishnu.

The term **Mahatman** does not imply an attribute-less consciousness, but rather a Supreme Being possessing an infinitely vast form of pure, eternal, and flawless virtues (*Samagra-Guṇa-Pūrṇatva*). Because there is absolute non-difference between the Lord and His names (*Nāma-Nāmi Abheda*), these names are **Divya** (transcendental). They are not arbitrary human labels, but literal indicators of His independent, auspicious attributes, proving that Sri Hari alone

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is **Kīrtanīya**—the ultimate and primary object of all speech and praise.

Shloka 2/32

य इदं शृणुयान्नित्यं यश्चापि परिकीर्तयेत् ।
नाशुभं प्राप्नुयात् किञ्चित्सोऽमुत्रेह च मानवः ॥ २ ॥

ya idaṃ śṛṇuyānnityaṃ yaścāpi parikīrtayet |
nāśubhaṃ prāpnuyāt kiñcitso'mutreha ca mānavaḥ || 2 ||

Pratipadartha (Word-by-Word Meaning)

- **यः (*yaḥ*)**: Whichever / Anyone who.
- **मानवः (*mānavaḥ*)**: Human being (qualified soul).
- **इदम् (*idam*)**: This (the thousand names).
- **नित्यम् (*nityam*)**: Constantly / daily.
- **शृणुयात् (*śṛṇuyāt*)**: Listens to (with deep devotion).
- **यः च अपि (*yaḥ ca api*)**: And whoever also.
- **परिकीर्तयेत् (*parikirtayet*)**: Recites / Chants flawlessly.
- **सः (*saḥ*)**: That person.
- **इह (*iha*)**: In this present material world.
- **च (*ca*)**: And.
- **अमुत्र (*amutra*)**: In the next world / the afterlife (including higher spiritual realms).
- **किञ्चित् (*kiñcit*)**: Even a minute amount of.
- **अशुभम् (*aśubham*)**: Inauspiciousness / sin / suffering.

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- **न प्राप्नुयात् (*na prāpnuyāt*)**: Shall never encounter/attain.

Tatparya (Summary)

Any human being who regularly listens to this Sahasranama with devotion, or chants it daily, will never encounter any inauspiciousness or spiritual degradation, either in this life or in the life hereafter.

Madhva Bhashya (Dvaita Commentary Summary)

This verse affirms the foundational Dvaita tenet that bondage and suffering are real, and their removal occurs solely through *Bhakti Prasada* (the Lord's grace earned via devotion). By using the phrase **iha ca amutra** (here and hereafter), the text explicitly rejects the monistic *Mayavada* view that the material world is a total illusion (*mithya*); instead, it establishes both realms as real stages where the soul experiences the active, protective grace of Vishnu. Regular listening (*śṛṇuyāt*) and chanting (*parikīrtayet*) function as primary limbs of *Sad-bhakti* that destroy unmanifest sins (*Aprarabdha Karma*) and soften currently manifesting difficulties (*Prarabdha*), transforming worldly hardships into a purifying experience under the Lord's independent will.

Sloka 3/32

वेदान्तगो ब्राह्मणः स्यात् क्षत्रियो विजयी भवेत् ।
वैश्यो धनसमृद्धः स्याच्छूद्रः सुखमवाप्नुयात् ॥ ३ ॥

vedāntago brāhmaṇaḥ syāt kṣatriyo vijayī bhavet |
vaiśyo dhanasamṛddhaḥ syācchūdraḥ sukhamavāpnuyāt || 3 ||

Pratipadartha (Word-by-Word Meaning)

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- **(एतस्य संकीर्तनात्) (*etasya saṃkīrtanāt*)**: By chanting or listening to this Sahasranama:
- **ब्राह्मणः (*brāhmaṇaḥ*)**: A Brahmana (the seeker of wisdom/priestly class).
- **वेदान्तगः (*vedāntagaḥ*)**: Attains the highest realization and fruit of the Vedas (Vedanta/Knowledge of Vishnu).
- **स्यात् (*syāt*)**: Becomes / achieves.
- **क्षत्रियः (*kṣatriyaḥ*)**: A Kshatriya (the protective/warrior class).
- **विजयी (*vijayī*)**: Victorious (over external enemies and internal vices).
- **भवेत् (*bhavet*)**: Becomes.
- **वैश्यः (*vaiśyaḥ*)**: A Vaishya (the mercantile/business class).
- **धन-समृद्धः (*dhana-samṛddhaḥ*)**: Abundantly endowed with wealth and prosperity.
- **स्यात् (*syāt*)**: Becomes.
- **शूद्रः (*śūdraḥ*)**: A Shudra (the laboring/service class).
- **सुखम् (*sukham*)**: Happiness, peace, and spiritual contentment.
- **अवाप्नुयात् (*avāpnuyāt*)**: Attains.

Tatparya (Summary)

By chanting this Sahasranama, a Brahmana attains mastery over Vedanta; a Kshatriya achieves absolute victory; a Vaishya

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accumulates immense wealth; and a Shudra is blessed with profound happiness and peace.

Madhva Bhashya (Dvaita Commentary Summary)

This shloka beautifully mirrors the doctrine of **Svarūpa-Taratamya** and **Yogyata** (inherent spiritual differences and fitness among individual souls), where the fruits of chanting are perfectly granted according to each soul's natural spiritual capacity and specific social duties (*Dharma*). In this context, a Brahmana becoming **Vedāntagaḥ** does not signify realizing identity with a featureless Brahman; rather, as Sri Madhvacharya asserts in the *Brahma Sutra Bhashya*, it means attaining the ultimate realization that Lord Narayana is the absolute, independent, and primary meaning of every Vedic sound (*Mukhya-Artha*). Secular rewards like victory (*vijaya*) or wealth (*dhana*) are not mere materialistic gains, but are granted by Sri Hari to be utilized in **Bhagavad-Arpana-Buddhi** (offering back to God), which purifies the mind and leads to genuine devotion.

Sloka 4/32

धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमवाप्नुयात् ।
कामानवाप्नुयात्कामी प्रजार्थी प्राप्नुयात्प्रजाम् ॥ ४ ॥

dharmārthī prāpnuyāddharmamarthārthī cārthamavāpnuyāt |
kāmānavāpnuydātkāmī prajārthī prāpnuyātprajām || 4 ||

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Pratipadartha (Word-by-Word Meaning)

- **धर्म-अर्थी (*dharmārthī*)**: One who desires righteousness / spiritual merit (*Dharma*).
- **प्राप्नुयात् (*prāpnuyāt*)**: Shall certainly attain.
- **धर्मम् (*dharmam*)**: Righteousness / virtues leading to spiritual progress.

- **अर्थ-अर्थी (*arthārthī*)**: One who desires wealth / material resources (*Artha*).
- **च (*ca*)**: And.
- **अर्थम् (*artham*)**: Wealth / prosperity.
- **अवाप्नुयात् (*avāpnuyāt*)**: Shall attain.
- **कामी (*kāmī*)**: One who desires the fulfillment of legitimate desires (*Kama*).
- **कामान् (*kāmān*)**: Those pleasures / desires.
- **अवाप्नुयात् (*avāpnuyāt*)**: Shall attain.
- **प्रजा-अर्थी (*prajārthī*)**: One who desires noble lineage / children (*Praja*).
- **प्राप्नुयात् (*prāpnuyāt*)**: Shall attain.
- **प्रजाम् (*prajām*)**: Progeny / children.

Tatparya (Summary)

The seeker of righteousness attains Dharma; the seeker of wealth secures prosperity; the seeker of worldly fulfillments satisfies his desires; and the seeker of progeny is blessed with children.

Bhashya...

This verse systematically addresses the fulfillment of the *Purusharthas* (human goals), demonstrating that Sri Hari is the absolute provider of both material progress (*Abhyudaya*) and spiritual liberation (*Nishreyasa*). All desires, wealth, and lineage must be anchored in *Bhagavad-bhakti* (devotion to God); hence, the *Dharma* granted here is not just ritualistic merit, but the realization of *Bhagavata-Dharma*—acting purely

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to please Vishnu. By declaring the Lord as the granter of these diverse fruits, the text underscores His *Svatantra-Tattva* (Independent Reality), proving that no lesser deity or karma can independently yield rewards without the conscious, approving grace (*Prasada*) of SriMan Narayana.

Bhagawan Vishnu is the source & from whom originated are the four great human values dharma-artha-kaAma-moksha. These four Chaturbhavas are known as Chaturvidha PurushaArthas.

Vishnu is the ultimate goal of the Purusharthas (Dharma, Artha, Kama, and Moksha) and the supreme Tattva; thus, worshiping and praying to Him with proper contemplation (anusandhana) of His qualities is the true quintessence of the Vishnu Sahasranama Stotram. While Dharma, Artha, and Kama are legitimate human pursuits, they must always be directed toward Vishnu to bear real fruit.

Sloka 5/32

भक्तिमान् यः सदोत्थाय शुचिस्तद्गतमानसः ।
सहस्रं वासुदेवस्य नाम्नामेतत् प्रकीर्तयेत् ॥ ५ ॥

bhaktimān yaḥ sadotthāya śucistadgatamānasaḥ |
sahasraṃ vāsudevasya nāmnāmetat prakīrtayet || 5 ||

Pratipadartha (Word-by-Word Meaning)

- **भक्तिमान् (*bhaktimān*)**: A person endowed with deep, unshakeable devotion (*Bhakti*).
- **यः (*yaḥ*)**: Whoever.
- **सदा (*sadā*)**: Always / daily.

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- **उत्थाय (*utthāya*)**: Having risen early (during the auspicious *Brahma-muhurta*).
- **शुचिः (*śuciḥ*)**: Becoming pure (both externally through bathing and internally through pure thoughts).
- **तद्-गत-मानसः (*tadgatamānasaḥ*)**: Having the mind completely fixed on Him (Vishnu) alone.
- **वासुदेवस्य (*vāsudevasya*)**: Of Lord Vasudeva (The all-pervading, indwelling Lord who covers everything).
- **नाम्नाम् (*nāmnām*)**: Of the names.
- **एतत् (*etat*)**: This.
- **सहस्रम् (*sahasram*)**: One thousand.
- **प्रकीर्तयेत् (*prakīrtayet*)**: Should chant / praise aloud.

Tatparya (Summary)

A devotee who wakes up regularly at dawn, purifies himself externally and internally, fixes his mind entirely on the Supreme Lord, and chant these one thousand names of Lord Vasudeva, reaps the ultimate benefits.

Bhashya...

This verse outlines the rigorous qualifications (*Adhikara*) required for chanting, emphasizing that mere mechanical recitation is secondary to **Bhakti** and **Tadgatamanasah** (unwavering concentration on the Lord). The use of the name **Vasudeva** holds profound significance. It denotes Him who dwells everywhere (*Vasati*) and illuminates all souls (*Deva*), rejecting the idea of a distant or identity-less absolute. The requirement of being **Shuciḥ** highlights that internal mental purity (*Antah-shaucha*) is achieved by meditating on the

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flawless, independent nature of Vishnu, which prepares the dependent Jiva (*Paratantra*) to receive the Lord's redemptive grace.

Everyone asks the question: 'When should Vishnu Sahasranama be chanted?'

The answer to that question is right here. What is required for the recitation (Parayana) of Vishnu Sahasranama is not specific hours or astrological times; the only thing required is one thing—Devotion (Bhakti). As soon as you wake up in the morning, you can chant it with a pure mind and deep devotion. Here, mental purity (Mana Shuddhi) is paramount; that itself is true ritual purity (Madi). The sloka explains that whoever wakes up every day in the morning, becomes pure, completely fixes their mind on the Supreme Lord with devotion, and chants these thousand names of Vasudeva, will earn success and fame.

Sloka 6/32

यशः प्राप्नोति विपुलं ज्ञातिप्राधान्यमेव च ।
अचलां श्रियमाप्नोति श्रेयः प्राप्नोत्यनुत्तमम् ॥ ६ ॥

yaśaḥ prāpnoti vipulaṃ jñātiprādhānyameva ca |
acalāṃ śriyamāpnoti śreyaḥ prāpnotyanuttamam || 6 ||

Pratipadartha (Word-by-Word Meaning)

- **यशः (*yaśaḥ*)**: Fame / clean reputation.
- **विपुलम् (*vipulaṃ*)**: Immense / widespread.
- **प्राप्नोति (*prāpnoti*)**: Attains.

- **ज्ञाति-प्राधान्यम् (*jñātiprādhānyam*)**: Leadership, respect, and preeminence among one's kinsmen/peers.
- **एव च (*eva ca*)**: And certainly.
- **अचलाम् (*acalāṃ*)**: Unshakable / permanent / everlasting.
- **श्रियम् (*śriyam*)**: Wealth / prosperity (spiritual and material splendor).
- **आप्नोति (*āpnoti*)**: Attains.
- **अनुत्तमम् (*anuttamam*)**: The highest / supreme, beyond which there is nothing greater.
- **श्रेयः (*śreyaḥ*)**: Ultimate spiritual good / liberation (*Moksha*).
- **प्राप्नोति (*prāpnoti*)**: Attains.

Tatparya (Summary)

Such a devotee attains widespread fame and undisputed leadership among his peers. He acquires stable, everlasting prosperity and ultimately achieves the supreme, unsurpassed spiritual good.

Bhashya...

The spiritual climax of this verse rests upon the words **Acalāṃ Śriyam** and **Anuttamaṃ Śreyaḥ**, which are interpreted through the Dvaita lens of eternal reality.

Unlike worldly wealth which is transient, *Acalāṃ Śriyam* refers to the eternal, non-decaying wealth of devotion and the grace of Mahalakshmi, who is eternally dependent on Vishnu yet superior to all Jivas (*Muktā-muktā-niyāmikā*).

The term *Anuttamaṃ Śreyaḥ* explicitly denotes **Moksha** (liberation), which is defined not as the annihilation of the

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soul's identity, but as entering the supreme abode of Vishnu to experience bliss according to one's inherent spiritual capacity (*Yogyata*), proving that the highest good is a state of perpetual, blissful service to the Supreme Lord.

Sloka 7/32

न भयं क्वचिदाप्नोति वीर्यं तेजश्च विन्दति ।
भवत्यरोगो द्युतिमान्बलरूपगुणान्वितः ॥ ७ ॥

na bhayaṃ kvacidāpnoti vīryaṃ tejaśca vindati |
bhavatyarogo dyutimānbalarūpaguṇānvitaḥ || 7 ||

Pratipadartha (Word-by-Word Meaning)

- **न (*na*)**: Never / Not.
- **भयम् (*bhayaṃ*)**: Fear (both material anxiety and the fear of Samsara).
- **क्वचित् (*kvacit*)**: Anywhere / under any circumstances.
- **आप्नोति (*āpnoti*)**: Attains / experiences.
- **वीर्यम् (*vīryaṃ*)**: Valor / spiritual prowess / mental fortitude.
- **तेजः (*tejaś*)**: Radiance / spiritual luster / dignity.
- **च (*ca*)**: And.
- **विन्दति (*vindati*)**: Obtains / discovers within.
- **भवति (*bhavati*)**: Becomes.
- **अरोगः (*arogaḥ*)**: Free from disease / healthy (both physically and mentally).
- **द्युतिमान् (*dyutimān*)**: Resplendent / glowing with vitality.

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- **बल-रूप-गुण-अन्वितः (*bala-rūpa-guṇa-anvitaḥ*)**: Endowed (*anvita*) with physical strength (*bala*), an attractive/pleasant appearance (*rūpa*), and excellent virtues (*guṇa*).

Tatparya (Summary)

A regular chanter of the Sahasranama becomes completely free from fear and anxiety in all circumstances. They gain exceptional mental strength, vital energy, sound health, a radiant disposition, and are naturally endowed with bodily strength, a pleasing presence, and virtuous qualities.

Bhashya...

True fear (*Bhayam*) arises when we mistakenly believe that the material world or outside forces control our destiny. This misunderstanding leads to delusion (*Bhrama*).

True fearlessness (*Abhaya*) is achieved only when we recognize that Sri Hari (Vishnu) is completely Independent (*Svatantra*), while we are entirely dependent on Him (*Paratantra*). Nothing can truly harm a soul protected by the Lord.

Furthermore, the qualities granted here—*Bala* (strength), *Rūpa* (form), and *Guṇa* (virtues)—mirror the inherent, untainted attributes of the soul's true nature (*Svarūpa-Guṇa*). By chanting the names of the Lord, the layers of ignorance (*Avidya*) covering the Jiva are peeled away, allowing its natural, god-given spiritual vitality and purity to shine forth.

Sloka 8/32

रोगार्तो मुच्यते रोगाद्बद्धो मुच्येत बन्धनात् ।
भयान्मुच्येत भीतस्तु मुच्येतापन्न आपदः ॥ ८ ॥

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rogārto mucyate rogādbaddho mucyeta bandhanāt |
bhayānmucyeta bhītastu mucyetāpanna āpadaḥ || 8 ||

Pratipadartha (Word-by-Word Meaning)

- **रोग-आर्तः (*rogārtaḥ*)**: One who is afflicted/tormented by severe disease.
- **मुच्यते (*mucyate*)**: Is completely liberated / cured.
- **रोगात् (*rogāt*)**: From the disease.
- **बद्धः (*baddhaḥ*)**: One who is bound / imprisoned / trapped.
- **मुच्येत (*mucyeta*)**: Is set free.
- **बन्धनात् (*bandhanāt*)**: From confinement / bondage.
- **भीततः (*bhītataḥ*)**: One who is gripped by terror/panic.
- **भयात् (*bhayāt*)**: From that fear.
- **मुच्येत (*mucyeta*)**: Is delivered.
- **आपन्नः (*āpannaḥ*)**: One who is struck by sudden calamity/misfortune.
- **आपदः (*āpadaḥ*)**: From those crises / dangers.
- **मुच्येत (*mucyeta*)**: Is rescued.

Tatparya (Summary)

This shloka serves as a supreme source of solace during worldly crises. It declares that the sick are cured of their ailments, the imprisoned or trapped find freedom, those paralyzed by fear find immediate relief, and those facing sudden, overwhelming life crises are safely rescued.

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Bhashya...

While this verse explicitly provides immediate worldly relief, its foundational meaning operates on the **Adhyatmika** (spiritual) level. Ultimate **Roga** (disease) is *Bhava-roga* (the transmigratory cycle of birth and death), and the ultimate **Bandhana** (bondage) is the real, binding knot of *Prakriti* and *Karma* that keeps the soul tethered to material existence. No human effort or lesser deity can cut this knot independently.

By chanting the Sahasranama, the devotee invokes the specific grace of Sri Hari as *Mochaka* (the Deliverer). The repetition of the root **Muc** (to liberate/free) four times in a single verse emphasizes that liberation across all levels—physical, mental, circumstantial, and spiritual—is a singular, continuous act of Vishnu's sovereign will.

Sloka 9/32

दुर्गाण्यतितरत्याशु पुरुषः पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण नित्यं भक्तिसमन्वितः ॥ ९ ॥

durgāṇyatitaratyāśu puruṣaḥ puruṣottamam |
stuvannāmasahasreṇa nityaṃ bhaktisamanvitaḥ || 9 ||

Pratipadartha (Word-by-Word Meaning)

- **पुरुषः (*puruṣaḥ*)**: An individual / human being (the striving soul).
- **नित्यम् (*nityam*)**: Constantly / daily without fail.
- **भक्ति-समन्वितः (*bhaktisamanvitaḥ*)**: Completely saturated with deep, unadulterated devotion (*Bhakti*).

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- **पुरुषोत्तमम् (*puruṣottamam*)**: Lord Purushottama (the Supreme Being, who is far superior to both perishable and imperishable entities).
- **नाम-सहस्रेण (*nāmasahasreṇa*)**: Through this hymn of one thousand names.
- **स्तुवन् (*stuvan*)**: Praising / glorifying.
- **दुर्गाणि (*durgāṇi*)**: Impassable difficulties / deep miseries / dangerous spiritual obstacles.
- **आशु (*āśu*)**: Swiftly / immediately.
- **अतितरति (*atitarati*)**: Crosses over / surmounts.

Tatparya (Summary)

A person who daily praises Lord Purushottama with this Sahasranama, keeping their heart filled with unwavering devotion, will swiftly and effortlessly cross over the most impassable hurdles and severe tribulations of life.

Bhashya...

The core theological pivot of this sloka rests on the word **Puruṣottamam**. As definitively expounded by Sri Krishna in the *Bhagavad Gita* (15.16-18), the universe consists of *Kshara Purusha* (perishable souls) and *Akshara Purusha* (Mahalakshmi, who is imperishable and free from bondage). Sri Hari is *Uttama* (supremely superior) to both; He is the master of Lakshmi and all Jivas. By using *Puruṣottamam*, the verse decisively refutes any monistic notion that the individual soul (*Purusha*) can become identical to God. The relationship established here is strictly hierarchical (*Taratamya*): the dependent *Purusha* praises the absolute, independent *Purushottama*. It is this focused meditation on His distinct, supreme status that grants

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the soul the spiritual velocity to *āśu* (swiftly) cross the ocean of Samsara.

Sloka 10/32

वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः ।
सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम् ॥ १० ॥

vāsudevāśrayo martyo vāsudevaparāyaṇaḥ |
sarvapāpaviśuddhātmā yāti brahma sanātanam || 10 ||

Pratipadartha (Word-by-Word Meaning)

- **मर्त्यः (*martyaḥ*)**: The mortal human being (bound by material existence).
- **वासुदेव-आश्रयः (*vāsudevāśrayaḥ*)**: One who has taken exclusive shelter (*āśraya*) in Lord Vasudeva.
- **वासुदेव-परायणः (*vāsudevaparāyaṇaḥ*)**: One who regards Lord Vasudeva as the supreme, ultimate goal of life.
- **सर्व-पाप-विशुद्ध-आत्मा (*sarvapāpaviśuddhātmā*)**: One whose soul (*ātmā*) is completely purified (*viśuddha*) from all (*sarva*) accumulated sins (*pāpa*).
- **याति (*yāti*)**: Attains / reaches.
- **सनातनम् (*sanātanam*)**: The eternal, changeless.
- **ब्रह्म (*brahma*)**: Supreme Brahman (Lord Sri Hari).

Tatparya (Summary)

A mortal human being who surrenders completely to Lord Vasudeva and makes Him the ultimate goal of existence

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becomes entirely cleansed of all sins. Such a devotee successfully attains the eternal Supreme Abode of Brahman.

Bhashya...

This verse explicitly handles the mechanics of salvation, heavily reinforcing **Jiva-Paratantratva** (the total dependency of souls). The words *Vāsudevāśrayaḥ* and *Vāsudevaparāyaṇaḥ* establish that the mortal soul (*martyaḥ*) cannot save itself; it must rely entirely on an external, independent support.

Brahma here is interpreted as the *Guṇa-pūrṇa* Supreme Reality—Sri Hari—and not an attributeless vacuum. The phrase *yāti brahma sanātanam* (attains eternal Brahman) does not imply that the individual soul merges or dissolves into God losing its identity (as Advaita claims). Rather, as Sri Madhvacharya notes in his *Gita Bhashya*, *yāti* (attains/travels to) proves a distinction between the traveler (the Jiva) and the destination (Brahman). Even after being completely purified (*viśuddhātmā*), the Jiva retains its separate entity status to eternally enjoy the bliss of serving the independent Lord in Vaikuntha.

Sloka 11/32

न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।
जन्ममृत्युजराव्याधिभयं नैवोपजायते ॥ ११ ॥

na vāsudevabhaktānāmaśubhaṃ vidyate kvacit |
janmamṛtyujarāvyādhibhayaṃ naivopajāyate || 11 ||

Pratipadartha (Word-by-Word Meaning)

- **वासुदेव-भक्तानाम् (*vāsudevabhaktānām*)**: For the unswerving devotees of Lord Vasudeva.

- **अशुभम् (*aśubham*)**: Inauspiciousness / spiritual downfall / real harm.
- **न विद्यते (*na vidyate*)**: Does not exist.
- **क्वचित् (*kvacit*)**: Anywhere / at any time.
- **जन्म-मृत्यु-जरा-व्याधि-भयम् (*janmamṛtyujarāvyādhibhayam*)**: The deep-seated fear (*bhaya*) born of the cycles of birth (*janma*), death (*mṛtyu*), old age (*jarā*), and disease (*vyādhi*).
- **न एव उपजायते (*na eva upajāyate*)**: Absolutely never arises / is never produced.

Tatparya (Summary)

For the true devotees of Lord Vasudeva, no inauspiciousness ever exists anywhere. They are permanently liberated from the fundamental, terrifying fears associated with material existence: birth, decay, disease, and death.

Bhashya...

This verse showcases the protective nature of **Hari-Sarvottamatva**. A common question arises: *Do devotees not fall ill, grow old, or die physically?* Sri Raghavendra Teertharu clarifies that the crucial word here is **Bhayam** (fear). While physical laws impact the material body due to past *Prarabdha Karma*, a true devotee who has experienced *Aparoksha Jnana* (direct vision of God) loses all psychological and spiritual terror of these transformations.

Because the universe is real and material bondage is a real state controlled by the Lord's *Mula Prakriti*, only His absolute grace (*Prasada*) can grant immunity from it. The definitive declaration *na vidyate kvacit* asserts that whatever happens to

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a *Bhakta* is explicitly orchestrated for their spiritual purification, effectively transforming what worldly people call "misfortune" into divine grace.

This powerful verse is another vital cornerstone of the *Vishnu Sahasranama Phalashruti*. It provides the ultimate assurance of protection to those who follow the path of devotion (*Bhakti*) to Lord **Vāsudeva**.

Sloka 12/32

इमं स्तवमधीयानः श्रद्धाभक्तिसमन्वितः ।
युज्येतात्मसुखक्षान्तिश्रीधृतिस्मृतिकीर्तिभिः ॥ १२ ॥

imaṃ stavamadhīyānaḥ śraddhābhaktisamanvitaḥ |
yujyetātmasukhakṣāntiśrīdhṛtismṛtikīrtibhiḥ || 12 ||

Pratipadartha (Word-by-Word Meaning)

- **इमम् (*imam*)**: This.
- **स्त्वम् (*stavam*)**: Hymn of praise (the Sahasranama).
- **अधीयानः (*adhīyānaḥ*)**: One who studies and chants regularly.
- **श्रद्धा-भक्ति-समन्वितः (*śraddhābhaktisamanvitaḥ*)**: Richly endowed (*samanvita*) with deep faith (*śraddhā*) and unadulterated devotion (*bhakti*).
- **युज्येत (*yujyeta*)**: Becomes united / blessed with.
- **आत्म-सुख-क्षान्ति-श्री-धृति-स्मृति-कीर्तिभिः (*ātmasukhakṣāntiśrīdhṛtismṛtikīrtibhiḥ*)**: Inner spiritual bliss (*ātma-sukha*), patience/forgiveness (*kṣānti*), spiritual wealth/splendor (*śrī*), fortitude/willpower (*dhṛti*),

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divine memory/unbroken contemplation (*smṛti*), and righteous fame (*kīrti*).

Tatparya (Summary)

Anyone who studies and chants this sacred hymn with total faith and devotion will be abundantly blessed with profound inner happiness, exceptional patience, prosperity, mental stability, sharp memory, and widespread respect.

Bhashya...

The key theological compound here is **Ātma-sukha**, which must be strictly understood through Dvaita psychology. In monism, *Atma-sukha* means identifying oneself as the bliss itself. In the Madhva school, it means **"the bliss that belongs inherently to the soul's true nature (*Svarūpa-Ananda*)."** Every individual soul has a distinct, innate capacity for bliss, which remains masked by material energy (*Avidya*).

By studying this text with *Shraddha* and *Bhakti*—which are the primary moving forces of spiritual progress—the Jiva gradually uncovers its natural qualities of patience (*kṣānti*), internal fortitude (*dhṛti*), and focused remembrance of God (*smṛti*). These virtues are not artificial mindsets cultivated through worldly effort, but are eternal, divine impressions granted and awakened inside the dependent soul by the independent will of Sri Hari.

Sloka 13/32

न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।
भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तमे ॥ १३ ॥

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na krodho na ca mātsaryaṃ na lobho nāśubhā matiḥ |
bhavanti kṛtapuṇyānāṃ bhaktānāṃ puruṣottame || 13 ||

Pratipadartha (Word-by-Word Meaning)

- **न क्रोधः (*na krodhaḥ*)**: Neither anger.
- **न च मात्सर्यम् (*na ca mātsaryam*)**: Nor envy / jealousy.
- **न लोभः (*na lobhaḥ*)**: Nor greed / miserliness.
- **न अशुभा मतिः (*na aśubhā matiḥ*)**: Nor any distorted, inauspicious thoughts / wicked intelligence.
- **भवन्ति (*bhavanti*)**: Arise / manifest.
- **कृत-पुण्यानाम् (*kṛtapuṇyānām*)**: For those who have accumulated supreme spiritual merit (through past virtuous actions).
- **भक्तानाम् (*bhaktānām*)**: For the continuous devotees.
- **पुरुषोत्तमे (*puruṣottame*)**: In the Supreme Lord Purushottama.

Tatparya (Summary)

In the hearts of those highly fortunate devotees who have completely anchored themselves in devotion to Lord Purushottama, negative traits like anger, jealousy, greed, and malicious thoughts cease to exist.

Bhashya...

This verse addresses internal mental purity (*Antah-karana Shuddhi*), which is an essential precursor to *Aparoksha Jnana* (direct vision of God). In Dvaita theology, vices like anger (*krodha*), envy (*mātsarya*), and greed (*lobha*) are not mere behavioral flaws; they are dark modifications of the material

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mind (*prakruta-manas*) caused by the dominance of *Rajo-guna* and *Tamo-guna*. The text notes that these vices do not manifest in *bhaktānāṃ puruṣottame*. Because Lord Purushottama is the absolute master of the three *gunas*, when a devotee surrenders to Him, the Lord uses His independent power (*Svatantra-Shakti*) to pacify the lower gunas and elevate *Sattva-guna*. The phrase *kṛtapuṇyānām* points to the accumulation of *Sattvika* actions over lifetimes, which under Sri Hari's cosmic governance, finally matures into steady, unadulterated *Bhakti*.

Sloka 14/32

द्यौः सचन्द्रार्कनक्षत्रा खं दिशो भूर्महोदधिः ।
वासुदेवस्य वीर्येण विधृतानि महात्मनः ॥ १४ ॥

dyauḥ sacandrārkanakṣatrā khaṃ diśo bhūrmahodadhiḥ |
vāsudevasya vīryeṇa vidhṛtāni mahātmanaḥ || 14 ||

Pratipadartha (Word-by-Word Meaning)

- **द्यौः (*dyauḥ*)**: The heavenly realms / space.
- **स-चन्द्र-अर्क-नक्षत्रा (*sacandrārkanakṣatrā*)**: Along with the moon (*candra*), the sun (*arka*), and the stars (*nakṣatra*).
- **खम् (*kham*)**: The vast atmosphere / sky / ether.
- **दिशः (*diśaḥ*)**: The cardinal directions.
- **भूः (*bhūḥ*)**: The earth.
- **महोदधिः (*mahodadhiḥ*)**: The great oceans.
- **वासुदेवस्य (*vāsudevasya*)**: Of Lord Vasudeva.

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- **वीर्येण (*vīryeṇa*)**: By the supreme prowess / immeasurable strength.
- **महात्मनः (*mahātmanaḥ*)**: Of the infinitely great Supreme Soul.
- **विधृतानि (*vidhṛtāni*)**: Are perfectly sustained, supported, and held in position.

Tatparya (Summary)

The entire cosmos—including the heavens, the sun, the moon, the stars, the atmosphere, the directions, the earth, and the boundless oceans—is systematically held together and sustained solely by the supreme power and majesty of the great Lord Vasudeva.

Bhashya (Summary)

This sloka is a monumental proof-text (*Pramana*) for **Jagatsatyatva** (the absolute reality of the universe) and **Hari-Sarvottamatva.** Sri Madhvacharya vigorously emphasizes that the universe is real, not an illusion or a projection of ignorance (*Maya*). The verse explicitly lists real cosmic entities—the sun, moon, oceans, and earth—and declares them as **vidhṛtāni** (sustained).

If the world were a dream or non-existent, there would be no reason for the independent Lord Vasudeva to exert His *Vīrya* (strength) to sustain it. The cosmos operates on a rigid, flawless order precisely because it is governed by an all-powerful, sentient Ruler. This completely uproots the monistic idea of an attribute-less Brahman, replacing it with the Dvaita reality of an active, cosmic Creator and Sustainer who rules over a very real creation.

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सत्यलोक
तपोलोक
जनलोक
महलोक
स्वलोक
भुवलोक
भूलोक
अतललोक
वितललोक
सुतललोक
तलातललोक
महातललोक
रसातललोक
पाताललोक

➢ **Additional Notes…**

Satyam Jagat (The Reality of the Universe):

The verse explicitly states that the entire cosmic manifestation—the heavens, sun, moon, stars, directions, earth, and the great oceans—are firmly sustained and regulated by the supreme potency (*vīrya*) of Mahatma Vasudeva. This act of cosmic sustenance conclusively establishes Jagat Satyathva (the ultimate reality of the universe). This creation and maintenance by God is no illusion; it is entirely real.

Acharya Madhva has stated authoritatively across his *Sarvamoola Granthas* that the world is a factual reality. If the world were unreal or an illusion, the infinite majesty and greatness of the Supreme Being as celebrated in the sacred Shastras would become meaningless. As Sri Madhvacharya declares in his *Dvadasa Stotra (4.3)*:

बहुचित्रजगद् बहुधाकरणात् परशक्तिरनन्तगुणः परमः ।

[बहुचित्र-जगत् बहुधा-करणात् पर-शक्तिः अनन्त-गुणः परमः ।]

bahucitrajagad bahudhākaraṇāt paraśaktiranantaguṇaḥ paramaḥ |

[Bahuchitra-jagad bahudhA-karaNAt parashaktir-anantaguNah paramah |]

The Supreme Being possesses infinite auspicious attributes and His grandeur is boundless precisely because He has created this immense, wonderful world with countless intricate features. He possesses the absolute, real capacity to do so.

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If the creation itself were a mere illusion, then the act of creation would be an illusion, and consequently, the glory of the Creator would also dissolve into an illusion. Can there be a more delusionary, spiritually self-defeating conclusion than this?

Sri Madhvacharya identifies this nihilistic view as an *Asuri Lakshana* (demoniac trait). Such a flawed understanding chokes the sprout of genuine *Bhakti* (devotion), leaving the soul unable to secure the grace of Lord Hari, which is the sole means for redemption from *Samsara*.

Scriptural Corroboration from Bhagavad Gita:

This is directly warned against by Lord Sri Krishna in the Bhagavad Gita (16.8):

asatyam apratiṣhṭhaṁ te jagad āhur anīśhvaram |
aparaspara-sambhūtaṁ kim anyat kāma-haitukam ||

The Lord explicitly declares that those who assert the world is ultimately unreal (*asatyam*), without a firm foundational reality (*apratishtham*), and devoid of a sovereign ruler (*anishvaram*), possess a demoniac outlook (*Asura-prakriti*). To deny the reality of the Lord's creation is to implicitly deny the Lord Himself.

The Purpose of Creation (Karunya and Lila):

The Supreme Lord, who is *Aptakama* (completely self-fulfilled) and Bliss Incarnate, does not initiate creation out of any personal want, deficiency, or compulsion. Nor does this monumental task tire Him in the slightest degree. Rather, as stated in the *Brahma Sutras* (*Lokavat tu lila kaivalyam*), this creation is His pure *Lila* (divine sport) and a magnificent act of *Karunya* (unconditional mercy).

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The material world is a real *Sadhana Kshetra* (field of spiritual execution) provided out of sheer compassion for the dependent souls (*Jivas*). It is designed for them to manifest, evolve, and ultimately realize their true, intrinsic spiritual natures through devotion. God, in His infinite wisdom, would never place His children in an illusory illusion to achieve real spiritual liberation.

Conclusion:

Sri Madhvacharya strongly refutes any theory holding that the universe is a false projection. The Vedic corpus is teeming with declarations of the Lord's flawless creation, preservation, and absolute control over both matter (*Jada*) and souls (*Jiva*). What is directly perceived, sustained, and validated by the flawless Cosmic Mind of Vasudeva can never be termed illusory. The world is real, its dependency on Vasudeva is real, and His supreme *vīrya* that holds it together is the ultimate reality.

Sloka 15/32

ससुरासुरगन्धर्वं सयक्षोरगराक्षसम् ।
जगद्वशे वर्ततेदं कृष्णस्य सचराचरम् ॥ १५ ॥

sasurāsuragandharvaṃ sayakṣoragarākṣasam |
jagadvaśe vartatedaṃ kṛṣṇasya sacarācaram || 15 ||

Pratipadartha (Word-by-Word Meaning)

- **स-सुर-असुर-गन्धर्वम् (*sasurāsuragandharvaṃ*)**: Together with the gods (*sura*), demons (*asura*), and celestial musicians (*gandharva*).
- **स-यक्ष-उरग-राक्षसम् (*sayakṣoragarākṣasam*)**: Along with the nature-spirits (*yakṣa*), celestial serpents (*uraga*), and titans/demonic forces (*rākṣasa*).

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- **इदम् (*idam*)**: This.
- **जगत् (*jagat*)**: Entire universe.
- **स-चर-अचरम् (*sacarācaram*)**: Containing both moving (*cara*) and non-moving (*acara*) entities.
- **कृष्णस्य (*kṛṣṇasya*)**: Of Lord Krishna.
- **वशे (*vaśe*)**: Under the complete, absolute control.
- **वर्तते (*vartate*)**: Exists / resides.

Tatparya (Summary)

This entire world, populated by moving and non-moving entities—including devas, asuras, gandharvas, yakshas, nagas, and rakshasas—exists in a state of total, continuous subordination to the supreme will of Lord Sri Krishna.

Bhashya...

Following the declaration of the universe's reality, the *Phala Sruthi* immediately establishes **Hari Sarvottamatva**—the eternal, unchallenged supremacy of Lord Hari over all creation.

The core philosophical pivot here is the phrase **kṛṣṇasya vaśe vartate** (exists under the absolute control of Krishna). This lines up directly with the Dvaita classification of reality into two distinct categories: *Svatantra* (the Independent Lord) and *Asvatantra* (the entirely dependent universe). By detailing everything from the highest *Suras* (deities) to the lowest *Asuras* and *Rākṣasas*, alongside all sentient (*cara*) and insentient (*acara*) matter, the text establishes the concept of **Svarūpa-Taratamya** (natural hierarchy).

No matter how powerful a deity like Indra or Brahma may be, they are explicitly categorized here as being *vaśe* (under

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control). The name **Krishna** itself, derived from *Kṛṣ* (to draw/attract or exist) and *Na* (bliss), identifies Him as the ultimate source of existence and joy upon whom every single entity in the cosmic hierarchy depends for its being, activity, and liberation.

The ultimate supremacy of SriHari is not a temporary state but an eternal, cosmic fact declared unequivocally in the *Phala Sruthi*. For the spiritual seeker (*Sadhaka*), recognizing this absolute lordship of Sri Krishna is the very birth of true *Bhakti*, leading directly to His grace and final liberation (*Moksha*).

Sloka 16/32

इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः ।
वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञ एव च ॥ १६ ॥

indriyāṇi mano buddhiḥ sattvaṃ tejo balaṃ dhṛtiḥ |
vāsudevātmakānyāhuḥ kṣetraṃ kṣetrajña eva ca || 16 ||

Pratipadartha (Word-by-Word Meaning)

- **इन्द्रियाणि (*indriyāṇi*):** The ten senses (the cognitive and active organs).

- **मनः (*manaḥ*):** The mind.
- **बुद्धिः (*buddhiḥ*):** The intellect.
- **सत्त्वम् (*sattvaṃ*):** The psychological core / vital energy / inner goodness.
- **तेजः (*tejaḥ*):** Luster / mental brightness.
- **बलम् (*balaṃ*):** Physical strength.
- **धृतिः (*dhṛtiḥ*):** Fortitude / willpower.
- **क्षेत्रम् (*kṣetraṃ*):** The physical body (the changing field of material modifications).
- **क्षेत्रज्ञः (*kṣetrajñaḥ*):** The true Knower of the field (the unchangeable Paramatma dwelling within).
- **एव च (*eva ca*):** And certainly.
- **वासुदेव-आत्मकानि (*vāsudevātmakāni*):** Have Lord Vasudeva as their absolute Source, Owner, and inner Mover.
- **आहुः (*āhuḥ*):** The wise seers say.

Tatparya (Summary)

The ancient seers declare that our senses, mind, intellect, life energy, luster, physical strength, and willpower, along with the physical body and the Supreme Knower residing within it, are all completely animated, owned, and governed by Lord Vasudeva.

Bhashya...

The True Identity of Kshetra and Kshetrajna:
This verse provides the ultimate spiritual anatomy of the

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universe and the living beings. It declares that the inner instruments—the senses (*indriyāṇi*), mind (*manas*), intellect (*buddhi*), ego/life-force (*sattva*), splendor (*tejas*), strength (*bala*), and fortitude (*dhṛti*)—are all *vāsudevātmakāni* (sustained by, dependent upon, and filled with the essence of Lord Vasudeva). Crucially, the *Phalashruti* concludes by stating that both the **Kshetra** (the field/body) and the **Kshetrajna** (the knower of the field) are also entirely under His control and manifestation.

To understand this correctly without falling into the trap of absolute identity (*Abheda*), we must view this through the authoritative lens of Sri Madhvacharya's *Gita Bhashya* on the defining verses of Chapter 13 (BG 13.2–3):

idaṁ śharīraṁ kaunteya kṣhetram ity abhidhīyate |
etad yo vetti taṁ prāhuḥ kṣhetra-jña iti tad-vidaḥ ||
kṣhetra-jñaṁ chāpi māṁ viddhi sarva-kṣhetreṣhu bhārata...

Refutation of the Jiva as Kshetrajna:
In standard commentaries of opposing schools, *Kshetrajna* is reduced to the status of the ordinary *Jiva* (individual soul) inhabiting the body. Acharya Madhva forcefully refutes this view. **Kshetrajna, the true Knower of the field, is verily Sri Vishnu alone.** No individual soul possesses the flawless, all-encompassing awareness required to be called the ultimate *Kshetrajna*. The *Jiva* does not even fully understand the complex workings of its own physical body, whereas Sri Hari knows every atom of it flawlessly.

The Supreme Lord is eternally distinct from both the manifest matter (*Vyakta/Kshetra*) and the unmanifest nature (*Avyakta/Prakriti*). He is established within and without all the

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Jivas, yet He remains *Sadaa-Sarvatra-Bhinna*—distinct from the *Jiva* always, in all respects, and at all times.

Acintya Adbhuta Shakti (The Lord's Inconceivable Attributes):

Acharya Madhva clarifies that this Supreme Kshetrajna, who is none other than Sri Krishna Yadava down to the very root of His hair, possesses absolute accessibility (*Gatimat*) and mobility across all directions. His majestic nature exhibits seemingly contradictory but flawlessly synchronized attributes:

- **Aṇu and Mahat:** In His smallest of small forms (*Anu*), He secures perfect access within the tiniest space; yet He simultaneously remains infinitely extended (*Mahat*) across all directions.
- **Aprakruta and Anindriyah:** Though He enters all objects of the senses, He remains completely transcendental (*Aprakruta*) and inaccessible to material senses (*Anindriyah*), possessing a body made purely of unalloyed auspicious bliss.
- **Chara and Achala:** He is immovable and unmodified (*Achala*), yet He is moveable (*Chara*) as He manifests dynamically in all places, abiding at the absolute center of even the minutest atom.

Because He is the independent Lord (*Svatantra*), these attributes do not contradict each other; rather, they illuminate His supreme, boundless power.

Scriptural Concurrence from the Bhagavata Purana:

To cement this definition, Acharya Madhva cites the *Bhagavat Purana*. *Kshetrajna* cannot refer to the changing, dependent *Jiva*. A true *Kshetrajna* is One who remains completely pure,

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pristine, and beyond all material modifications (*Vikara*). By the mere exercise of His Supreme Will (*Ichha-matra*), He creates the waking state experiences as factual external realities, and orchestrates the dream and dreamless (deep sleep) states for the soul. Because the *Jiva's* experiences are subject to modification and are not eternal, the *Jiva* is the *Niyamya* (the controlled occupant), while Sri Vasudeva is the absolute *Kshetrajna* and *Niyamaka* (the Inner Controller).

Conclusion:
Therefore, when the *Vishnu Sahasranama* proclaims *kṣetraṃ kṣetrajña eva ca*, it is singing the ultimate glory of **Vasudeva's pervasive lordship**. The body is His field of operation, and He is the ultimate Knower and Master inside it. For the *Sadhaka*, realizing that the Lord is the true *Kshetrajna* operating within our very breath and intellect breaks the ego of doership (*Kartritva Abhimana*) and anchors the soul in absolute surrender to Sri Krishna.

Sloka 17/32

सर्वागमानामाचारः प्रथमं परिकल्प्यते ।
आचारप्रभवो धर्मो धर्मस्य प्रभुरच्युतः ॥ १७ ॥

sarvāgamānāmācāraḥ prathamaṁ parikalpyate |
ācāraprabhavō dharmō dharmasya prabhuracyutaḥ || 17 ||

Pratipadartha (Word-by-Word Meaning)

- **सर्व-आगमानाम् (*sarvāgamānām*):** Of all the sacred scriptures, Vedas, and canonical texts.

- **आचारः (*ācāraḥ*):** Righteous conduct / daily spiritual disciplines (*Sad-achara*).
- **प्रथमम् (*prathamam*):** As the foremost requirement / the very first pillar.
- **परिकल्प्यते (*parikalpyate*):** Is ordained / established.
- **आचार-प्रभवः (*ācāra-prabhavaḥ*):** Born out of and rooted in such proper conduct.
- **धर्मः (*dharmaḥ*):** True righteousness / spiritual merit (*Dharma*).
- **धर्मस्य (*dharmasya*):** Of that very framework of Dharma.
- **प्रभुः (*prabhuḥ*):** Is the supreme sovereign Master, Ordainer, and Goal.
- **अच्युतः (*acyutaḥ*):** Lord Achyuta (He who never slips from His own independent nature, and ensures His devotees never fall).

Tatparya (Summary)

Across all sacred scriptures, righteous conduct (*Sad-achara*) is established as the foundational requirement. It is from this right conduct that true *Dharma* takes birth, and Lord Achyuta is the ultimate Master, Protector, and Goal of all Dharma.

Bhashya...

This verse establishes a fundamental causal sequence for spiritual progress in Dvaita Vedanta: Scriptures (*Agama*) → Right Conduct (*Achara*) → Righteousness (*Dharma*) → Lord Achyuta (*Prabhu*).

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Sri Madhvacharya emphasizes in his *Sad-achara Smriti* that *Dharma* cannot exist in a vacuum; it is validated only when a soul practices *Sad-achara* in strict accordance with scriptural injunctions.

The phrase dharmasya prabhuracyutaḥ reinforces *Hari-Sarvottamatva* by declaring that *Dharma* is neither an insentient, independent force nor a self-contained cosmic law; it is fully subordinate to and sustained by the independent will of Lord Achyuta.

Because the Lord is *Achyuta* (infallible), any *Dharma* executed as an offering to Him (*Bhagavad-arpana*) becomes imperishable and directly attracts His *Prasada* (grace), which is the sole vehicle for a dependent Jiva's liberation.

Sloka 18/32

ऋषयः पितरो देवा महाभूतानि धातवः ।
जङ्गमाजङ्गमं चेदं जगन्नारायणोद्भवम् ॥ १८ ॥

ṛṣayaḥ pitaro devā mahābhūtāni dhātavaḥ |
jaṅgamājaṅgamaṃ cedaṃ jagannārāyaṇodbhavam || 18 ||

Pratipadartha (Word-by-Word Meaning)

- **ऋषयः (*ṛṣayaḥ*)**: The great seers (like Bhrigu and Vasistha).
- **पितरः (*pitaro*)**: The ancestral manes / spirits.
- **देवाः (*devā*)**: The celestial deities (like Indra, Agni, and Surya).
- **महाभूतानि (*mahābhūtāni*)**: The five gross material elements (space, air, fire, water, and earth).

- **धातवः (*dhātavaḥ*)**: The structural components of the body / primary cosmic ingredients.
- **इदम् (*idam*)**: This.
- **जङ्गम-अजङ्गमम् (*jaṅgamājaṅgamaṃ*)**: Comprising both the moving (sentient) and non-moving (insentient) entities.
- **जगत् (*jagat*)**: Entire universe.
- **नारायण-उद्भवम् (*nārāyaṇodbhavam*)**: Has originated exclusively from Lord Narayana.

Tatparya (Summary)

The ancient seers, the ancestors, the celestial gods, the primordial elements, the bodily tissues, and this entire universe of moving and stationary entities have all stepped into existence from Lord Narayana alone.

Bhashya...

This verse serves as a crucial definition of **Sṛṣṭi-Tattva** (the philosophy of creation) highlighting the name **Narayana**. Etymologically, *Nāra* refers to the multitude of eternal souls and insentient entities (*Nārāṇāṃ samūhaḥ*), and *Ayana* means their ultimate refuge and source of origin. By stating the world is **nārāyaṇodbhavam** (born from Narayana), the text explicitly rejects two major opposing views: the *Mayavada* view that creation is a false illusion, and the *Parinama-vada* view that God literally transforms Himself into material matter.

In Dvaita, Lord Narayana is strictly the **Nimitta Karana** (the efficient/intelligent cause) of the cosmos, while *Mula Prakriti* acts as the material cause (*Upadana Karana*). He activates and shapes the pre-existing matter and souls according to their past karma and inherent nature. Thus, sages, elements, and gods are real, separate entities created, ordered, and maintained by the absolute, independent majesty of Sri Hari.

This simple sloka from Sri Vishnu Sahasranama Stotram (Phala Sruthi) is an eye opener for those who don't believe, keep doubting about the cause, origin, existence of the universe and its elements.

Sloka 19/32

योगो ज्ञानं तथा साङ्ख्यं विद्याः शिल्पादिकर्म च ।
वेदाः शास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात् ॥ १९ ॥

yōgō jñānaṁ tathā sāṅkhyaṁ vidyāḥ śilpādikarma ca |
vēdāḥ śāstrāṇi vijñānamētatsarvaṁ janārdanāt || 19 ||

Pratipadartha (Word-by-Word Meaning)

- **योगः (*yōgō*)**: The path of mental control and meditation (Yoga).
- **ज्ञानम् (*jñānaṁ*)**: Spiritual knowledge / discriminative wisdom.
- **तथा (*tathā*)**: As well as.
- **साङ्ख्यम् (*sāṅkhyaṁ*)**: The analytical philosophy of reality and spirit (Sankhya).
- **विद्याः (*vidyāḥ*)**: All branches of secular and sacred learning.
- **शिल्पादि-कर्म (*śilpādikarma*)**: Arts, crafts, architecture, and technological actions.
- **च (*ca*)**: And.
- **वेदाः (*vēdāḥ*)**: The holy Vedas.
- **शास्त्राणि (*śāstrāṇi*)**: The auxiliary scriptures and interpretive manuals.
- **विज्ञानम् (*vijñānam*)**: Practical realization / experiential wisdom.
- **एतत् सर्वम् (*ētat sarvaṁ*)**: All of these without exception.
- **जनार्दनात् (*janārdanāt*)**: Emanate entirely from Lord Janardana.

Tatparya (Summary)

The systems of Yoga, spiritual knowledge, philosophical analysis, arts, crafts, professional skills, along with the sacred Vedas, downstream shastras, and ultimate scientific and spiritual realizations, all originate solely from Lord Janardana.

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Bhashya...

This verse establishes that both intellectual systems and scriptural paths are fully dependent on the Lord for their origin and validity, anchored in the name **Janārdana**. In Dvaita etymology, *Jana* refers to the living beings bound in the cycle of birth and death, and *Ardana* means He who humbles, punishes, or moves them toward liberation.

By stating **ētatsarvaṁ janārdanāt** (all this comes from Janardana), the text firmly asserts that paths like *Yoga* or *Sankhya* are not independent routes to salvation. They yield their proper results only because they are powered by the conscious grace of Lord Janardana, who acts as the primary teacher and inner light of all knowledge systems (*Sarva-vidyā-pradam*).

Sloka 20/32

एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।
त्रींल्लोकान्व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः ॥२०॥

eko viṣṇur-mahadbhūtaṃ pṛthag-bhūtāny-anekaśaḥ |
trīm̐l-lokān-vyāpya bhūtātmā bhuṅkte viśvabhug-avyayaḥ || *20* ||

Summary (Tātparya)

The verse declares that the one Supreme Lord, Sri Vishnu, is the primordial, ultimate Reality (*Mahadbhūtam*). He pervades all three worlds (earth, atmosphere, and heaven), remaining the inner controller (*Antaryāmi*) of all distinct living beings and non-living entities. While He sustains, protects, and "experiences" the entire universe, He remains completely unaffected, flawless, and immutable (*Avyayaḥ*). Unlike

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individual souls (*Jīvas*), His enjoyment is not bound by Karma; He experiences the universe out of sheer bliss (*Ananda*) and independent sovereignty.

Word-by-Word Meaning (Pratipadārtha)

- **ekaḥ**: The One; peerless, unique, and without an equal.
- **viṣṇuḥ**: The all-pervading Supreme Lord (from the root *viś*, to pervade).
- **mahat-bhūtaṃ**: The Supreme Reality; the greatest being filled with infinite auspicious attributes.
- **pṛthak-bhūtāni**: Varied, distinct, and individual elements and living souls (*Jīvas*).
- **anekaśaḥ**: In countless ways; diversely manifested.
- **trīn lokān**: The three worlds (Bhu, Bhuvah, Svah—representing the entire cosmos).
- **vyāpya**: Having completely pervaded and saturated (inside and out).
- **bhūtātmā**: The Soul of all creation; the Inner Controller (*Antaryāmi*) of all beings.
- **bhuṅkte**: Experiences, protects, sustains, and governs.
- **viśvabhuk**: The consumer, enjoyer, and protector of the entire universe.
- **avyayaḥ**: Imperishable; devoid of decay, modification, or loss of attributes.

Commentary (Bhāṣya)

From the perspective of Sri Madhvacharya's *Anu-Vyākhyāna* and traditional Dvaita commentaries on the Sahasranama, this

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verse highlights the core tenets of *Bheda-Vada* (the reality of difference), *Hari Sarvottamatva* (the absolute supremacy of Vishnu), and *Sarva Niyāmakatva* (His universal controllership).

Ekaḥ Viṣṇur-Mahadbhūtaṃ — The Peerless Supreme Reality

Ancient scripts declare God as **"Eko Viṣṇu Mahadbhūtaḥ"**. Sri Madhvacharya emphasizes that **Ekaḥ** does not mean everything is identical to Brahman. Instead, it signifies that Vishnu is *Asamadva-adhika*—He has no equal or superior. He is the **ONE AND THE ONLY GOD**; all other deities are His servants (*Kinkararu*) and are entirely dependent on Him for their very existence.

There is only one gigantic, mega presence in the universe, and that is Lord Vishnu who is present everywhere. Matchless and unparalleled in excellence, Vishnu is the primordial Supreme God, the mega spirit, and the supreme sovereign—the ultimate **Hari Sarvottama**. His glory is infinite, He is highly meritorious among the meritorious, and He remains utterly beyond human description or comprehension. He is the God of Gods, the Supreme God, Maha Vishnu.

Pṛthag-Bhūtāny-Anekaśaḥ — The Reality of Eternal Differences

This is a vital phrase for the Madhva Sampradaya. The use of **Pṛthak** explicitly validates *Tattva-vada's* Five-Fold Differences (*Pañca-bheda*). The living entities (*Jīvas*) and material objects (*Jaḍa*) are eternally distinct (**pṛthak**) from each other and from the Supreme Lord.

He is the one mega spirit who pervades the many, various, and different objects across the three worlds of souls. He possesses

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an infinite number of forms dwelling throughout the entire universe, remaining ever-invincible as **Achyuta** (the one who never falls from His divine nature, status, or attributes).

Trīṁl-Lokān-Vyāpya Bhūtātmā — Omnipresence without Taint

Vishnu is **Bhūtātmā** because He is the *Niyāmaka* (Inner Controller) residing inside every atom and living spirit. His pervasion (**vyāpya**) is not a material modification (like clay becoming a pot). To understand this pure pervasion, we look to the sacred expression:

"Tribhuvana Vapūṣaṁ Viṣṇumēśaṁ Namāmi"

The three worlds (Bhur-Bhuvah-Svah) symbolize the "body" of the Supreme God; the entire universe is nothing but the marvellous, beautiful, and grand manifestation (embodiment) of Bhagawan Vishnu. He pervades the three worlds while maintaining His absolute identity, remaining completely untainted by the defects of the places, material matter, or bodies He dwells in.

My obeisance and salutations to that Vishnu, the *Īśvarah* who is omnipotent, omnipresent, and omniscient. *Īśa* means Master; Vishnu is the Master of Masters, the Over-Lord of all Gods—He is the Supreme Absolute.

Bhuṅkte Viśvabhug-Avyayaḥ — The Independent Sustainer & Consumer

How does He "eat" or "enjoy" (**bhuṅkte**) the world?

- For a finite Jīva, *bhoga* (enjoyment) comes from past Karma and results in bondage or dependency.
- For Sri Hari, who is **Viśvabhuk**, "enjoyment" means the independent preservation, dissolution, and absolute rulership of the cosmos.

He is the one who grasps, withdraws, and absorbs all movable and immovable objects in the universe towards Himself at the time of the great deluge (*Pralaya*), destroying them while He remains perfectly composed, independent, and untainted. Because He is **Avyayaḥ**, this immense cosmic operation causes Him zero exhaustion, change, or decay. He remains the unchangeable, independent Lord of all.

Lord Vishnu as the Ultimate Niyāmaka

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Central to the mechanism of this verse is Vishnu's role as the **Sarva Niyāmaka** (Universal Controller) and **Kāla Niyāmaka** (Controller of Time), echoing His own declaration in the Bhagavad Gita: *"Kālo'asmi Loka-kṣaya-kṛt"* (I am Time, the destroyer of worlds).

Niyāmaka means the One who governs, appoints, assigns, instructs, guides, and controls everything. Concealed within the word *Niyāmaka* is *Niyama*—the divine rules, policies, principles, regulations, and eternal set of laws. Lord Vishnu is the supreme law-maker and law-giver. He is the great ruler, ordainer, governing Lord, and presiding deity of eternal Time. Every blade of grass moves under His script, and every soul performs its duties according to His supreme ordinance.

Sloka 21/32

इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्तितम् ।
पठेद्य इच्छेत्पुरुषः श्रेयः प्राप्तुं सुखानि च ॥ २१ ॥

imaṁ stavaṁ bhagavatō viṣṇōrvyāsēna kīrtitam |
paṭhēdya icchētpuruṣaḥ śrēyaḥ prāptuṁ sukhāni ca || 21 ||

Pratipadartha (Word-by-Word Meaning)

- **इमम् (*imam*)**: This.
- **स्तवम् (*stavam*)**: Hymn of praise (the Sahasranama).
- **भगवतो (*bhagavatō*)**: Of the Supreme Lord, who possesses all divine opulences.
- **विष्णोः (*viṣṇōḥ*)**: Of Lord Vishnu.
- **व्यासेन (*vyāsēna*)**: By the great sage Sri Veda Vyasa.

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- **कीर्तितम् (*kīrtitam*)**: Composed and thoroughly sung.
- **यः पुरुषः (*yaḥ puruṣaḥ*)**: Whichever individual soul.
- **इच्छेत् (*icchēt*)**: Desires.
- **श्रेयः (*śrēyaḥ*)**: Ultimate spiritual welfare / liberation (*Moksha*).
- **प्राप्तुम् (*prāptuṁ*)**: To securely attain.
- **सुखानि (*sukhāni*)**: Happiness and auspicious joys.
- **च (*ca*)**: And.

Tatparya (Summary)

Any individual soul who desires to attain genuine worldly happiness and the ultimate, lasting spiritual welfare (*Śrēyas*) should regularly read and recite this sacred hymn of Lord Vishnu, which was compiled and sung by the great sage Sri Veda Vyasa.

Bhashya...

This verse grounds the absolute authority of the Sahasranama by tracking its authorship to **Vyāsēna kīrtitam.** Sri Veda Vyasa is recognized not merely as an enlightened human sage, but as a direct, non-different, and perfect incarnation of Lord Vishnu Himself. This gives the Phalashruti the absolute status of divine scriptural authority, guaranteeing that every single fruit promised in these 32 verses is backed by the unchangeable will of Sri Hari.

Exposition on the Dual Fruits

1. The Realism of Experience (*Sukha-Satyatva*)

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In the foundational architecture of Dvaita Vedanta, *sukha* (happiness or bliss) is not an illusory, temporal modification of *māyā*, nor is it a mere cessation of pain. It is a fundamentally real, ontologically positive experience. The verse explicitly separates the human aspiration into two distinct categories: *śrēyas* (spiritual welfare) and *sukhāni* (pleasures or happiness). By utilizing the plural form *sukhāni*, Sri Vedavyasa reinforces the reality of diverse, graded experiential realities that correspond to the unique constitution of individual *jīvas* (souls).

2. The Sovereign Catalyst: *Bhakti-Prasāda*

True, lasting spiritual welfare (*śrēyas*) cannot be generated by a soul's independent efforts (*svatantra-prayatna*), as the *jīva* is eternally *asvatantra* (dependent). Spiritual elevation is strictly a gift of *Bhakti-Prasāda*—the supreme grace of Sri Hari, born of unadulterated devotion. This grace is most easily awakened by studying, reciting, and meditating upon a text composed by the Lord's own literary incarnation (*vāṅmaya-avatāra*), Sri Vedavyasa.

The Dual Fruits: Abhyudaya and Niśśrēyas

The phrase *śreyaḥ prāptuṁ sukhāni ca* perfectly balances the two essential dimensions of human pursuit (*puruṣārtha*), mapping them directly to the independent will of the Supreme Lord.

I. Abhyudaya (Material Welfare as an Engine of Purification)

The text explicitly promises tangible, empirical blessings: health, wealth, progeny, victory, and the pacification of planetary afflictions (*graha-pīḍā-nivāraṇa*). Within the Madhva Sampradaya, these worldly attainments are not dismissed as

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deceptive material traps to be shunned out of fear. Instead, they are recognized as:

- **Divine Provisions:** Essential, structured environments granted by the independent will of Sri Hari to create physical and mental stability for a devotee's spiritual practice (*sādhana*).
- **Bhagavad-Arpana-Buddhi:** When these resources are utilized with the conscious awareness that they belong to the Lord, and their fruits are offered back to Him, material blessings cease to bind the soul. Instead, they transform into active engines of internal purification (*citta-śuddhi*).

II. Niśśrēyas (Spiritual Liberation through Nakṣatra-Sadṛśa Bhakti)

The ultimate climax of the Sahasranama consistently points toward *Mokṣa*—alternatively referred to in the text as *Paramam Padam* (the Supreme Abode), *Anuttamam Śreyaḥ* (the Unsurpassed Good), and *Sanātanam Brahma* (the Eternal Absolute). The *Phalaśruti* reinforces two non-negotiable Dvaita tenets regarding liberation:

- **Preservation of Identity:** *Mokṣa* is never the dissolution of the soul's unique identity into a featureless, undifferentiated void (*nirviśēṣa-cinmātra*).
- **Svarūpa-Ānanda and Kaisarya:** It is the entry of the purified *jīva* into Vaikuntha, where it permanently experiences its own innate, unmasked bliss (*svarūpa-ānanda*). This bliss is expressed through a state of eternal, ecstatic, and graded service (*kaisarya*) to the Supreme Lord.

By elevating our understanding to *Nakṣatra-Sadṛśa Bhakti*—devotion that shines with fixed, stellar clarity and

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acknowledges the hierarchical majesty of Sri Hari's cosmos—we reclaim the true, sovereign purpose of the Sahasranama: ultimate spiritual liberation.

Sloka 22/32

विश्वेश्वरमजं देवं जगतः प्रभुमव्ययम् ।
भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ॥ २२ ॥

viśvēśvaramajaṁ dēvaṁ jagataḥ prabhumavyayam |
bhajanti yē puṣkarākṣaṁ na tē yānti parābhavam || 22 ||

Pratipadartha (Word-by-Word Meaning)

- **विश्व-ईश्वरम् (*viśvēśvaram*)**: The absolute Ruler of the entire universe.
- **अजम् (*ajam*)**: The unborn One.
- **देवम् (*dēvam*)**: The self-resplendent, playful Supreme Lord.
- **जगतः प्रभुम् (*jagataḥ prabhum*)**: The independent Master of the cosmos.
- **अव्ययम् (*avyayam*)**: The inexhaustible and unchangeable One.
- **ये (*yē*)**: Whichever devotees.
- **पुष्कराक्षम् (*puṣkarākṣaṁ*)**: The lotus-eyed Lord.
- **भजन्ति (*bhajanti*)**: Worship and serve with love.
- **ते (*tē*)**: Those devotees.

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- **पराभवम् (*parābhavam*)**: Spiritual downfall / defeat in Samsara.
- **न यान्ति (*na yānti*)**: Never undergo / never encounter.

Tatparya (Summary)

Those devotees who worship and serve the lotus-eyed, unborn, self-resplendent Lord—who is the unchangeable Master and Ruler of the entire universe—will never face defeat, spiritual downfall, or degradation in their journey through life.

Bhashya...

The philosophical climax of this verse rests upon the absolute guarantee: **na tē yānti parābhavam** (they never face downfall/defeat). In Dvaita Vedanta, *Parabhava* is defined as slipping away from the path of righteousness into the depths of spiritual blindness (*Tamas* or lower material bondage). Because the universe is real and material bondage is a structural reality controlled by the Lord, a dependent soul (*Paratantra Jiva*) cannot secure itself from falling without a completely steady anchor.

By serving Him who is **Viśvēśvara** (the independent cosmic Ruler) and **Avyayam** (changeless), the devotee is placed under the special protection of Sri Hari's sovereign will. The Lord acts as the ultimate *Traata* (Sustainer), ensuring that once a soul initiates pure, unswerving *Bhakti*, its spiritual progress is permanently locked, ultimately steering it safely to the shore of liberation.

न ते यान्ति पराभवम् ॐ नम इति ॥

na tē yānti parābhavam Om! namaḥ iti ||

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The text seals this exposition with an absolute, unshakeable declaration of cosmic safety: *"Never do they meet with any defeat or humiliation."*

The Ontological Shield (*Aparābhava*)

In the realm of *saṁsāra*, the *jīva* is constantly subject to *parābhava*—defeat by internal enemies (*ṣaḍripus* like lust, anger, and greed), defeat by karmic bondages, and defeat by spiritual degradation. However, for those anchored in the Sahasranama, Sri Hari acts as an active shield. Because the devotee's *sādhana* is dependent on the Independent Lord (*Svatantra-Isvara*), their ultimate spiritual trajectory is secured. Temporal setbacks are merely course corrections; true spiritual ruin is impossible.

Sloka 23/32

पद्मपत्र विशालाक्ष पद्मनाभ सुरोत्तम ।

भक्तानामं अनुरक्तानां त्राता भव जनार्दन ॥

"Padma-patra-vishālāksha padma-nābha surottama |
Bhaktaanām anuraktaanaaM traataa bhava janārdana"
||

Summary of Meaning

"O Lord Janardana, whose expansive eyes are as broad and beautiful as the petals of a blooming lotus flower! From your navel springs the primeval lotus of creation, and you are the supreme independent Being, standing unmatched at the pinnacle of all gods. O Savior, please stand as the ultimate

protector and shield for all those who are intensely and single-mindedly devoted to you with deep spiritual love."

Word-by-Word Literal Meaning (*Padartha*)

- **Padma-patra**: The delicate petals (*patra*) of a blooming lotus flower (*padma*).
- **Vishāla-aksha**: Possessing wide, large, and beautifully broad (*vishāla*) eyes (*aksha*).
- **Padma-nābha**: He from whose navel (*nābha*) emerges the primordial cosmic lotus (*padma*).
- **Surottama (Sura-uttama)**: The absolute highest and most superior Being (*uttama*) among all the gods and celestial deities (*sura*).
- **Bhaktaanām**: For all the earnest devotees and seekers.
- **Anuraktaanaam**: For those who possess deep, intense, single-minded spiritual love and attachment (*anurāga*) toward the Divine.
- **Traataa**: The active Savior, Guardian, Shield, and Protector.
- **Bhava**: Please become, manifest, or stand as.
- **Janārdana**: Lord Janardana—He who destroys the sorrows of His devotees, and He who is actively prayed to by humanity for liberation.

The Esoteric Lens & Realizations

Padmapatra-vishālāksha padmanābha (The Watchful Creator)

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- Theological Truth: The Lord’s lotus-like gaze (*Ikshana*) is wide open, completely untainted by material flaws, and actively focused on the welfare of the cosmos.
- The "Why": He is addressed with broad lotus eyes (*Vishālāksha*) right beside His role as the cosmic creator (*Padmanābha*) to show His continuous vigilance. The seeker learns that the Master who created the massive universe from His navel does not remain distant or detached; His giant, compassionate eyes are actively wide open, watching over our daily struggles with absolute, objective care.

Surottama (The Supreme Pinnacle)

- *Theological Truth*: Firmly reinforces *Hari Sarvottamatva*. Lord Vishnu stands completely independent (*Svatantra*) at the absolute apex of the cosmic hierarchy (*Taratamya*), while all other deities are His dependent servants (*Kinkararu*).
- *The "Why"*: He is addressed as *Surottama* to build unshakeable confidence in the seeker's heart. It proves that we are not depending on minor worldly forces or passing celestial entities; our prayers are anchored directly to the absolute Supreme Power over all creation, whose authority can never be challenged or overruled by anyone.

Bhaktaanām anuraktaanaam traataa bhava (The Reward of Intimate Love)

- *Theological Truth*: *Bhakti* (devotion) combined with *Anurāga* (intense, loving attachment) is the sole path to attracting the Lord's liberating grace (*Prasada*).
- *The "Why"*: The verse explicitly uses *Anuraktaanaam* to teach the functional secret of prayer. The seeker learns that

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Vishnu does not demand empty, mechanical rituals. He responds to genuine, heartfelt love. When a soul attaches its thoughts single-mindedly to Him, the independent Master takes it upon Himself to step forward and actively become our personal shield (*Traataa bhava*).

Janārdana (The Destroyer of Afflictions)

- *Theological Truth*: *Janārdana* means the one who removes the painful, heavy distress of human existence, and the one whom all living souls naturally turn to for ultimate freedom.
- *The "Why"*: He is called *Janārdana* at the absolute climax of the prayer as a direct call to action. The seeker learns that we do not have to silently suffer the heavy burdens of worldly anxiety or karma. By calling out to *Janārdana*, we invoke the specific aspect of the Lord that takes immense joy in actively shattering our miseries and guiding our souls to safety.

Sloka 24/32

श्रीभगवानुवाच –
यो मां नामसहस्रेण स्तोतुमिच्छति पाण्डव ।
सोऽहमेकेन श्लोकेन स्तुत एव न संशयः ॥२४॥
(स्तुत एव न संशय ॐ नम इति ।)

śrī bhagavān uvāca –
yo māṃ nāmasahasreṇa stotum icchati pāṇḍava,
so 'ham ekena ślokena stuta eva na saṃśayaḥ.
(stuta eva na saṃśaya oṃ nama iti.)

Summary

In this verse, Sri Krishna assures Arjuna that a devotee who desires to worship Him with all one thousand names, but manages to recite even a single verse with complete devotion, is considered by Him to have successfully completed the entire hymn. This highlights that the Supreme Lord values the intensity of inner intent (*bhāva*) and devotion over physical volume or exhaustive execution. The concluding mantra (*Om Namaḥ Iti*) seals this contract of grace with an act of total surrender.

Pratipada-Artha (Word-by-Word Meaning)

- **यः (yaḥ):** Whosoever / He who
- **माम् (mām):** Me (the Supreme Lord, Sri Hari)
- **नाम-सहस्रेण (nāma-sahasrēṇa):** By the thousand names
- **स्तोतुम् (stotum):** To praise / to hymn / to glorify
- **इच्छति (icchati):** Desires / aspires
- **पाण्डव (pāṇḍava):** O son of Pāṇḍu! (Arjuna)
- **सः अहम् (saḥ-aham):** That Me / I, on my part
- **एकेन (ēkēna):** By just one
- **श्लोकेन (ślōkēna):** Verse / stanza
- **स्तुतः (stutaḥ):** Praised / glorified
- **एव (ēva):** Verily / certainly / alone
- **न (na):** No / there is not

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- **संशयः (saṁśayaḥ):** Doubt / hesitation
- **ॐ (Om):** The primordial cosmic sound representing the Supreme, Attribute-Rich Absolute (*Guṇapūrṇa*)
- **नमः (namaḥ):** Salutations / "Not mine" (total negation of independent ego)
- **इति (iti):** Thus (concluding marker)

Bhashya…

A central tenet of Dvaita philosophy is the complete dependency of the soul (*asvatantrya*) upon the entirely Independent Lord (*Svatantra-Hari*). In this verse, Sri Krishna systematically deconstructs any spiritual pride (*sādhana-ahaṁkāra*) that a devotee might harbor regarding their capacity to execute long, exhausting rituals. By declaring *ēkēna ślōkēna stuta ēva* ("praised by a single verse alone"), the Lord demonstrates that the quantitative expanse of an offering is completely subordinate to the internal quality of *Bhakti* and *Śaraṇāgati* (surrender).

The use of the word *icchati* ("desires") is critically analyzed from a Madhva perspective. The initial desire to recite all 1,000 names activates the soul's innate spiritual blueprint (*sāttvika-yogyatā*). If temporal constraints, physical frailty, or external obstacles limit the actual execution to a single verse, the Independent Lord tracks the unmanifested expanse of that soul's pure devotion. He treats the seed of the intent as a fully blossomed tree of worship.

Stuta Eva Na Saṁśayaḥ (The Absolute Elimination of Doubt)

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The repetition of *na saṁśayaḥ* ("there is no doubt") functions as an unshakeable royal decree from Sri Hari. Devotees are frequently plagued by the fear of incomplete rituals (*kriyā-lopa*). Sri Krishna removes this psychological block. In the realm of true *sādhana*, if a single verse is offered with *Bhagavad-Arpana-Buddhi* (offering all agency to God), it gains the full ontological value of the thousand names.

The Mantra-Mudra: *Om Namaḥ Iti*

The verse is sealed with the precise formula: **ॐ नम इति (Om Namaḥ Iti)**.

- **Om:** Establishes that the Lord who accepts this single-verse worship is none other than the source of all existence (*Brahman*).
- **Namaḥ:** Treated etymologically as *na-mama* ("not mine"). This strips away the delusion that the devotee is the independent doer of the recitation.

When the *jīva* surrenders the ownership of its *sādhana* through this short formula, it anchors itself securely in *Nakṣatra-Sadṛśa Bhakti*, ensuring that even its smallest spiritual action yields the infinite fruit of ultimate liberation (*Niśśrēyas*).

Sloka 25/32

वासनाद्वासुदेवस्य वासितं ते जगत्त्रयम् ।
सर्वभूतनिवासोऽसि वासुदेव नमोऽस्तु ते ॥

Vāsanād-vāsudevasya vāsitaṃ te jagat-trayam |
Sarva-bhūta-nivāso’si vāsudeva namo’stu te ||

Summary of Meaning

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"By the virtue of the divine, all-pervading fragrance and indwelling presence of Lord Vasudeva, all the three worlds are completely filled, sustained, and made fragrant. O Supreme Lord Vasudeva, you are the eternal, foundational dwelling place and sanctuary for every single living being in existence. I offer my respectful salutations unto you."

Word-by-Word Literal Meaning (*Padartha*)

- **Vāsanāt**: By the virtue of dwelling, residing within, and spreading His divine fragrance (*vāsanā*).
- **Vāsudevasya**: Of the Supreme Lord Vasudeva (He who is the all-pervading indweller and the luminous son of Vasudeva).
- **Vāsitam**: Filled, populated, sustained, and made beautifully fragrant.
- **Te**: By you / your.
- **Jagat-trayam**: All the three worlds and dimensions of existence (Bhur, Bhuvah, Svah).
- **Sarva-bhūta**: Of every single living being, entity, and element in creation.
- **Nivāsah**: The active dwelling place, home, shelter, and sanctuary.
- **Asi**: You are.
- **Vāsudeva**: O Lord Vasudeva!
- **Namah**: My respectful bow and salutations.
- **Astu**: May it be so / let there be.
- **Te**: Unto you.

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The Esoteric Lens & Realizations

Unpacking the functional cosmic purpose behind the omnipresent nature of Vasudeva.

Vāsanād-vāsudevasya vāsitaṃ te jagat-trayam (The Fragrance of the Divine)

- *Theological Truth*: The relationship between the Lord and the universe is explained through the word *Vāsanā* (fragrance). Just as a flower remains completely distinct from the scent it releases, Lord Vishnu remains completely independent (*Svatantra*) and untainted, even though His energy entirely permeates and fragrances the dependent material world (*Asvatantra*).
- *The "Why"*: He is praised for fragrancing the three worlds to reveal His invisible, loving maintenance. The seeker learns that we do not need to physically look across the sky to find God. Just as scent is invisibly woven into a flower or a breeze, His presence is beautifully woven into the very fabric of our daily existence, sweetening and sustaining our lives from within.

Sahasranama Tattva©

Sarva-bhūta-nivāso'si (The Ultimate Sanctuary)

- *Theological Truth*: *Nivāsa* means home. Every single living soul (*Jiva*) is an eternal traveler in the cycle of birth and death, but their ultimate, true root-location and resting place is within the consciousness of the Lord.
- *The "Why"*: He is called the dwelling place of all beings to permanently cure the heavy existential loneliness of human life. The seeker realizes that we are never truly homeless, unprotected, or abandoned. No matter where we wander or what karma we face, our souls are actively cradled, sheltered, and resting inside the safe, eternal home of the Supreme Being.

Vāsudeva namo'stu te (The Sovereign Anchor)

- *Theological Truth*: The name *Vāsudeva* is split esoterically into two roots: *Vāsu* (The one who covers and lives everywhere) and *Deva* (The one who is brilliantly luminous and playful). He is the solitary master who acts as both the container and the content of the cosmos.
- *The "Why"*: We bow to *Vāsudeva* to ground our minds in absolute psychological safety. The seeker learns that the external world is not a chaotic mess of random elements. Every atom, every situation, and every living entity is occupied and managed by a brilliantly radiant, benevolent Master. Bowing to Him allows the soul to dissolve its anxieties, knowing it is fully protected by the ultimate Indweller.

Sloka 26/32

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पार्वत्युवाच –

केनोपायेन लघुना विष्णोर्नामसहस्रकम् ।

पठ्यते पण्डितैर्नित्यं श्रोतुमिच्छाम्यहं प्रभो ॥२६॥

pārvatyuvāca –

kenopāyena laghunā viṣṇor nāmasahasrakam,
paṭhyate paṇḍitair nityaṃ śrotum icchāmy ahaṃ prabho.

In the final blessings (*Phala Shruti*) of the *Sri Vishnu Sahasranama Stotram*, Lord Shiva—the greatest of all devotees (*Vaishnavottama*)—reveals a beautiful secret to His consort, Goddess Parvati Devi when She asks Lord Shiva how ordinary human beings can easily recite the thousand names of Lord Vishnu daily. Mahadeva replies with this timeless verse:

Sloka 27/32

श्री राम राम रामेति रमे रामे मनोरमे ।

सहस्रनाम तत् तुल्यं रामनाम वरानने ॥

śrī rāma rāma rāme-ti rame rāme manorame |
sahasranāma tat tulyaṁ rāmanāma varānane ||

Summary…

In this highly celebrated verse from the *Phalaśruti*, Lord Shiva (*Śrīkaṇṭha*) reveals a profound esoteric secret to His consort, Parvati (*Varānane*). He declares that his own mind continuously revels in the beautiful, mind-delighting form of Sri Rama. Shiva explicitly states that uttering the holy name "Rāma" three times is ontologically equivalent (*tat-tulyam*) to reciting the entire thousand names of Lord Vishnu. This is supported mathematically by the *Kaṭapayādi* alphanumeric matrix and philosophically by the absolute, essential identity between the Independent Lord and His divine names.

Pratipada-Artha (Word-by-Word Meaning)

- **श्रीराम राम राम इति (śrī-rāma rāma rāma iti):** Thus uttering "Sri Rama, Rama, Rama" consecutively
- **रमे (ramē):** I rejoice / I delight / I find eternal spiritual rest
- **रामे (rāmē):** In the Supreme Lord, Sri Rama
- **मनोरमे (manōramē):** Who is completely mind-delighting / captivating to the heart
- **सहस्रनाम (sahasra-nāma):** The one thousand names (of Lord Vishnu)
- **तत् (tat):** That (the cumulative spiritual merit of the entire Sahasranama)
- **तुल्यम् (tulyam):** Is equal to / equivalent to

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- **रामनाम (rāma-nāma):** The name of Rama (uttered three times)
- **वरानने (varānanē):** O beautiful-faced one! (Address to Goddess Parvati)

Bhashya:

1. The Divine Identity of Name and Form (*Nāma-Nāmi-Svarūpa-Aikyatvam*)

A core tenet of Dvaita Vedanta is that the Supreme Lord's names are not distinct or separate from His essential nature (*svarūpa*). Unlike mundane words that merely point to an external object, Sri Hari's names are fully identical to and charged with His absolute potency. Lord Shiva's declaration *ramē rāmē manōramē* demonstrates that meditating on the sound "Rāma" grants direct communion with the entirely Independent Absolute (*Svatantra-Hari*). The name is mind-delighting (*manōrama*) because it actively cleanses the mirror of the *jīva's* mind, completely removing the binding dirt of *saṁsāra*.

2. Shiva as the Parama-Bhāgavata:

From the standpoint of *Tāratamya* (the immutable cosmic hierarchy of souls), Lord Shiva occupies a highly elevated position as a top-tier *jīva* and an exceptional devotee of Sri Hari. When Shiva confesses to Parvati that his own mind finds its ultimate resting place (*ramē*) in Rama, he establishes an absolute standard for all *sādhakas*. If the destroyer of the universe requires the continuous refuge of the Rāma-nāma to maintain his cosmic composure, the dependent, bound *jīva*

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(*asvatantra*) must realize that its absolute protection lies exclusively there.

3. The Remedy for Frailty:
(Kāruṇya-Mārga / Asvatantrya-Parihāra)

In the current cosmic epoch (*Kali-Yuga*), the human condition is fundamentally defined by structural limitations: diminished longevity, fragmented concentration, physical frailty, and the loss of pristine Vedic textual lineages. In the terminology of Dvaita philosophy, the *jīva* is intrinsically *asvatantra* (utterly dependent) and naturally bound by these physical and mental infirmities. Left to its own independent efforts (*svatantra-prayatna*), a soul in Kali-Yuga could never perfectly execute the rigorous, flawless chanting of all one thousand names required to generate *Mokṣa-Sadhana*.

Recognizing this helplessness, the entirely Independent Lord (*Svatantra-Hari*) exercises His supreme will to open an exceptional avenue of compressed grace (*Prasāda-Lāghava*). Lord Shiva, speaking as the *Paramabhāgavata* (*vaiṣṇavānāṁ yathā śambhuḥ*), reveals that the infinite attributes of Sri Hari can be entirely accessed through a divine shortcut.

4. The Code Behind the Grace:
Katapayadi Numerology (*Gaṇita-Satyatva*)

Saints and scholars traditionally explain this divine shortcut through an ancient Sanskrit numerical code called the *Kaṭapayādi* system, where consonants map to numbers:

- The letter **'Ra' (र)** corresponds to the number **2**.
- The letter **'Ma' (म)** corresponds to the number **5**.
- Multiplying them (**2 × 5**) gives you **10**.

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Because the verse repeats the name "Rāma" three times consecutively (*Rāma Rāma Rāmeti*), the spiritual energy multiplies in a geometric progression:**10 × 10 × 10 = 1000**

Through this phonetic matrix, the numerical value of the entire Sahasranama is completely satisfied by the triple utterance of the Rāma-Nāma. This shortcut is not a poetic exaggeration (*arthavāda*), nor does it render the remaining 997 names redundant. Rather, it demonstrates a unique metaphysical law: the Supreme Lord has bound His complete ontological potency to the specific sound-vibration (*nāda-brahma*) of the Rāma-Nāma. By doing so, He ensures that even the most fragile devotee, by uttering this name three times, satisfies the rigorous spiritual accounts of the universe, transforming their inherent human weakness into an immediate vessel for divine grace.

5. The Functional Boundary of Grace (*Nitya-Karma-Avirōdha*)

However, this "shortcut" is never used to encourage spiritual laziness or the abandonment of regular daily duties (*Nitya-Karma*). Rather, it serves two distinct functions:

- **The Emergency Anchor (Āpat-Kāla-Sētu):** Life in *saṁsāra* is volatile, bringing sudden trauma, severe illness, or unpredicted crises where the sustained, structured recitation of the complete Sahasranama becomes physically or mentally impossible. In these moments of extreme distress, the triple utterance of the Rāma-Nāma functions as an immediate rescue line. It ensures that even when the *jīva* is pushed to the limits of its physical capacity, its connection to the Supreme Bimba remains completely unbroken. It

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bridges gaps caused by unavoidable worldly obstructions; it is not an excuse to bypass intentional practice.

- **The Sādhana Accelerator (Mukhya-Prāṇa-Gati):** When utilized by an active practitioner who is already fulfilling their mandatory daily duties, this shortcut serves to supercharge and accelerate their regular *sādhana*. Within the Madhva Sampradaya, actions performed with *Bhagavad-Arpana-Buddhi* (offering all agency to God) are magnified by the grace of Mukhyaprāṇa (Vāyu Deva). By superimposing the profound mathematical realization of the *Kaṭapayādi* code onto the triple chanting of "Rāma," the devotee infuses their daily routines with an extraordinary density of devotion. It turns a brief moment of meditation into a massive, concentrated offering.

The Delight of Shiva:

1. Rame Rāme Manōrame (The Realism of Devotional Bliss)

Lord Shiva declares: *"I take delight in this beautiful name."* In Dvaita, this statement confirms that the bliss (*ānanda*) experienced by exalted souls like Lord Shiva is absolutely real, tangible, and objective. Shiva's meditation on Rama is an eternal, dynamic process of *Kaisarya* (service). By addressing Parvati as *Varānane*, he invites all pure seekers to look upon this compressed path with clarity and joy, free from the exhaustion of complex rituals.

2. The Convergence with Nakṣatra-Sadṛśa Bhakti

By understanding the mathematical secret behind the verse, the devotee's practice is instantly elevated to *Nakṣatra-Sadṛśa*

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Bhakti—devotion grounded in structural truth and unwavering cosmic order. The devotee no longer chants mechanically; they chant with the profound awareness that the entire cosmos of Vishnu's infinite names is vibrating within their mind three times over. This completely destroys false ownership of *sādhana*, turning the briefest prayer into an immediate engine of ultimate spiritual release (*Niśśrēyas*).

Sloka 28/32

(ब्रह्मोवाच)

नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे ।

सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटियुगधारिणे नमः ॥

(Brahma Uvacha)

Namostu anantāya sahasra-mūrtaye |
Sahasra-pādākshi-shiroru-bāhave ||
Sahasra-nāmne purushāya shāshvate |
Sahasra-koti-yuga-dhārine namah ||

Summary of Meaning

"Lord Brahma said: I offer my continuous salutations unto the infinite Lord, who manifests in thousands of transcendental forms. He possesses thousands of feet, eyes, heads, thighs, and arms. He is known by thousands of holy names, He is the eternal Supreme Being, and He is the solitary master who effortlessly sustains thousands of crores of cosmic ages."

Word-by-Word Literal Meaning (*Padartha*)

- **Namah**: Salutations or bowing in deep humility.
- **Astu**: May it be so / let there be.

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- **Anantāya**: Unto the One who is infinite, boundless, and free from any limitations of time, space, or matter (*Ananta*).
- **Sahasra-mūrtaye**: Unto Him who possesses thousands (infinite) of distinct, flawless, and auspicious forms (*mūrti*).
- **Sahasra-pāda-akshi-shiroru-bāhave**: He who has thousands of feet (*pāda*), eyes (*akshi*), heads (*shira*), thighs (*uru*), and arms (*bāhu*).
- **Sahasra-nāmne**: Unto Him who is addressed and glorified by thousands of holy names.
- **Purushāya**: Unto the Supreme Omnipotent Being who resides within the heart of all creation (*Purusha*).
- **Shāshvate**: Unto the One who is eternal, timeless, and completely unchanging (*Shāshvata*).
- **Sahasra-koti**: Thousands of crores (billions).
- **Yuga-dhārine**: Unto the solitary Sovereign who carries, upholds, and sustains (*dhārine*) the vast epochs of cosmic time (*yuga*).
- **Namah**: My respectful obeisances unto Him.

The Esoteric Lens & Realizations

Namostu anantāya sahasra-mūrtaye (The Infinite Forms)

- *Theological Truth*: In the Madhva tradition, the word "Sahasra" literally means "thousands," but esoterically it stands for *Ananta*—countless and infinite. Unlike schools that claim God drops His form to become ultimate reality, this verse explicitly proves that His ultimate reality *is* His infinite, distinct, completely real, and auspicious forms (*Anek Rupa*).

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- *The "Why"*: He is praised as *Sahasra-mūrtaye* to expand human consciousness. The seeker learns that the Lord is never restricted to just one image or one location. He can manifest in infinite places simultaneously to answer the prayers of countless souls at the exact same moment.

Sahasra-pādākshi-shiroru-bāhave (The Infinite Limbs)

- *Theological Truth*: This is a direct alignment with the ancient *Purusha Sukta*. Every single limb of His cosmic form is made of pure, unadulterated knowledge and bliss, and functions with absolute independence.
- *The "Why"*: He is described with thousands of eyes, ears, and hands to reveal His total omnipresence and active governance. The seeker realizes that we can never be hidden from His sight, nor can we ever wander away from His reach. His thousands of arms are permanently extended across the cosmos, ready to catch and lift the soul out of the mire of material existence.

Sahasra-nāmne purushāya shāshvate (The Eternal Purusha)

- *Theological Truth*: *Purusha* means the primary Indweller who fills the entire universe (*Puri-shayana*). He is *Shāshvata*—completely unaffected by the creation and destruction of the material world.
- *The "Why"*: He is called *Shāshvate* to provide the ultimate anchor for faith. In a worldly life where everything changes, decays, and passes away, this attribute guarantees that the Lord remains the one constant, unchanging Protector. His names are infinite because His glories are infinite; chanting

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any of them links our transient minds to His eternal permanence.

Sahasra-koti-yuga-dhārine namah (The Master of Deep Time)

- *Theological Truth*: This highlights His complete independence (*Svatantra*) over time (*Kala*). While billions of ages (*Yugas*) pass and destroy civilizations, the Lord carries (*Dhārine*) the weight of time effortlessly.
- *The "Why"*: He is called the upholder of thousands of crores of *Yugas* to erase our immediate anxieties about the future. The seeker attains profound peace, realizing that our short human lifespan and our fleeting worldly troubles are completely known, managed, and safely sheltered by the absolute Master of cosmic time.

Sloka 29/32

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

yatra yōgēśvaraḥ kṛṣṇō yatra pārthō dhanur-dharaḥ |
tatra śrīr vijayō bhūtir dhruvā nītir matir mama ||

This monumental closing declaration of the *Bhagavad Gita* (18.78). Spoken by Sanjaya, this verse serves as the ultimate synthesis of divine sovereignty and human effort. Within the framework of *Dvaita Vedanta*, it holds exceptional structural and theological weight regarding the relationship between the Independent Lord (*Svatantra-Hari*) and the dependent soul (*asvatantra-jīva*).

Here is the complete, structured breakdown—Summary, Pratipada-Artha (Word-by-Word), and the rigorous Dvaita

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Bhashya—formatted perfectly for your standalone study or compilation.

Summary

In this magnificent concluding verse of the Bhagavad Gita, Sanjaya delivers his final, unshakeable conviction to King Dhritarashtra. He declares that **wherever there is Sri Krishna, the Supreme Master of all mystical power, and wherever there is Arjuna, the surrendered, bow-wielding devotee, there will inevitably exist absolute fortune, decisive victory, expanding prosperity, and unswerving righteousness.**

This verse is not a mere political prediction of war, but a foundational cosmological map. It establishes that ultimate success (*puruṣārtha*) manifests only when the dependent soul aligns perfectly with the independent will of the Supreme Lord through dedicated action (*Sādhana*).

Pratipada-Artha (Word-by-Word Meaning)

- **यत्र (yatra):** Wherever / in whichever place or heart
- **योग-ईश्वरः (yōga-īśvaraḥ):** The Master or Lord of all Yoga and mystical potencies
- **कृष्णः (kṛṣṇaḥ):** Lord Sri Krishna (the All-Attractive, Independent Lord)
- **यत्र (yatra):** Wherever
- **पार्थः (pārthaḥ):** The son of Pṛthā (Arjuna, representing the ideal *jīva*)
- **धनुः-धरः (dhanuḥ-dharaḥ):** The wielder of the bow (representing active *sādhana* and duty)
- **तत्र (tatra):** There / in that place alone
- **श्रीः (śrīḥ):** Opulence / fortune / the unmasked presence of Goddess Lakshmi
- **विजयः (vijayaḥ):** Victory / triumph over internal and external bondages
- **भूतिः (bhūtiḥ):** Prosperity / spiritual and material expansion

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- **ध्रुवा (dhruvā):** Unswerving / eternal / permanent
- **नीतिः (nītiḥ):** Righteousness / moral order / justice
- **मतिः मम (matiḥ mama):** This is my firm conviction / my settled mind.

Bhashya:

1. The Distinction of Mastery and Agency (*Svatantra-Asvatantra-Vibhāga*)

A precise structural analysis of this verse from the standpoint of Madhva philosophy begins with the juxtaposition of the titles given to the two characters: *Yōgēśvara* (applied to Krishna) and *Dhanurdhara* (applied to Arjuna).

- **Yōgēśvaraḥ Kṛṣṇō:** Sri Krishna is designated as the Lord of Yoga, meaning He possesses *Svatantrya* (absolute independence). He does not need a bow or an army; His will alone controls the cosmic matrix. His power is intrinsic and infinite (*Guṇapūrṇa*).
- **Pārthō Dhanurdharaḥ:** Arjuna is defined by his action—wielding a bow. This highlights the conditional nature of the *jīva*, which is *asvatantra* (dependent). The *jīva* must exert effort, pick up its instrument of duty (*Nitya-Karma*), and engage in active spiritual warfare under the direction of the Lord.

Victory does not belong to Arjuna's bow alone, nor does Krishna choose to manifest victory without Arjuna's active participation. Supreme fortune is a collaborative convergence

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where the dependent reflection (*pratibimba*) completely aligns itself with the Independent Source (*Bimba*).

2. The Mechanics of Fortune (*Śrīr-Vijayō-Bhūtiḥ*)

Sanjaya lists four specific fruits that are guaranteed by this divine alignment: *Śrī* (fortune), *Vijaya* (victory), *Bhūti* (prosperity), and *Nīti* (righteousness). Within the Madhva Sampradaya, these are understood as both material provisions (*Abhyudaya*) and spiritual milestones (*Niśśrēyas*):

The Presence of Śrī: *Śrī* is not merely abstract wealth. She is Goddess Mahālakṣmī, the eternal, dependent-yet-exalted mediatrix who is the personification of the Lord's creative energy (*Icchā-Śakti*). She naturally abides wherever Her consort, Sri Hari, is glorified. Her presence ensures that the environment is perfectly purified for the devotee's spiritual practice.

The Expansion of Bhūti: While a novice might view *Bhūti* as simple worldly wealth, the scholar recognizes it as the expansion and awakening of the soul's innate, hidden bliss (*Svarūpa-Ānanda*).

3. Active Duty as an Offering (*Bhagavad-Arpaṇa-Buddhi*)

By describing Arjuna specifically as *Dhanurdhara* (the wielder of the bow), Sanjaya delivers a crushing blow to spiritual laziness or premature renunciation (*Sannyāsa-Bhrānti*). Arjuna had previously thrown down his bow in the first chapter out of delusion. The climax of the Gita forces him to pick it back up.

This establishes a fundamental Dvaita principle: liberation is not achieved by abandoning one’s prescribed duties (*Nitya-Karma*), but by executing them flawlessly with the deep inner awareness that one is not the independent doer (*Ahaṅkāra-*

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Nirākaraṇa). When the bow is raised as an act of *Kaisarya* (eternal service) to *Yōgēśvara*, the finite arrow becomes a conduit for infinite divine grace.

4. The Convergence with Nakṣatra-Sadṛśa Bhakti

Sanjaya concludes with the words *dhruvā nītiḥ*—an unswerving, fixed moral and cosmic order. This directly mirrors our realization of *Nakṣatra-Sadṛśa Bhakti*. Just as the stars move in an immutable, mathematically perfect trajectory dictated by Sri Hari, so too does victory follow the soul that has surrendered its agency to God. There is no randomness, no luck, and no doubt (*na saṁśayaḥ*). The law is absolute: where the Independent Absolute and the actively surrendered soul meet, the architecture of the universe guarantees ultimate, unshakeable triumph.

Wherever there is Sri Krishna, the Lord of Yoga, and wherever there is Partha, the ultimate archer, there will invariably be prosperity (*Shri*), victory (*Vijaya*), extraordinary welfare (*Bhuti*), and steady, moral policy (*Dhruva Neeti*). Wherever the Lord of equanimity and His devoted warrior dwell together, fortune, triumph, and serenity are forever guaranteed.

Sloka 30/32

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

ananyāś-cintayantō māṁ yē janāḥ paryupāsatē |
tēṣāṁ nityābhiyuktānāṁ yōgakṣēmaṁ vahāmyaham ||

Summary…

In this unshakeable covenant of grace, Lord Sri Krishna declares: "Those exceptional souls who meditate on Me with absolute, undivided devotion, desiring nothing separate from Me—to those perpetually integrated devotees, I personally carry and secure their spiritual and material welfare."

When embedded in the Sahasranama, this verse acts as a direct promise that a practitioner who fixes their consciousness

upon the infinite attributes of Sri Hari will never need to anxious about their survival or spiritual progress. The Independent Lord takes full, direct custody of their existence.

Pratipada-Artha (Word-by-Word Meaning)

- **अनन्याः (ananyāḥ): Having no other object of devotion / seeing no independent refuge separate from Me**
- **चिन्तयन्तः (cintayantaḥ): Constantly meditating / fixing the mind**
- **माम् (mām): On Me (the Supreme, Independent Lord, Sri Hari)**
- **ये (yē): Those / whichever**
- **जनाः (janāḥ): Persons / devotees**
- **पर्युपासते (paryupāsatē): Worship Me untiringly and from all sides / completely adore**
- **तेषाम् (tēṣām): For them / of those**
- **नित्य-अभियुक्तानाम (nitya-abhiyuktānām): Who are perpetually integrated / eternally anchored in contemplation**
- **योग-क्षेमम् (yōga-kṣēmam): *Yoga* (the acquisition of what is unachieved) and *Kṣēma* (the protection and preservation of what has been achieved)**
- **वहामि (vahāmi): I personally carry / I bear / I sustain**
- **अहम् (aham): I (the Independent Absolute)**

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Bhashya: The Covenant of Absolute Stewardship

1. The Dynamic of Non-Otherness (*Ananyatva-Nirṇaya*)

A precise structural analysis of the word ananyāḥ from the perspective of Madhva philosophy strips away any illusion of monistic merging. *Ananyatva* does not mean the soul realizes it *is* God. Rather, it signifies a state of profound psychological and metaphysical alignment where the devotee realizes that there is no *independent* source of support, protection, or reality separate from Sri Hari (*Svatantra-Hari*).

To think of anyone or anything else as an independent doer is *anyatva* (delusion). To realize that all entities—from Chaturmukha Brahma down to a blade of grass—are entirely *asvatantra* (dependent reflections) is true Ananyatva. Chanting the Sahasranama with this deep awareness turns every name into a declaration of absolute dependence.

2. The Structure of Exclusive Devotion (*Ananya-Bhakti-Svarūpa*)

What an extraordinary, open assurance from the Supreme God! Sri Hari publicly proclaims that He will take absolute custody of the welfare (*Yoga-Kṣēma*) of His devotees. However, this unmatched promise carries a non-negotiable condition: the seeker must possess **Ananya-Bhakti**.

Etymologically, *Ananya* breaks down to *'no' anya*—signifying an exclusive, single-minded, and undivided devotion directed solely toward the Supreme Absolute, who is *Hari Sarvottama*. For those who anchor their hearts in this truth, the Supreme Lord—the one and only independent Reality, the very same Savior who rushed to protect Ambarisha, Draupadi, Gajendra, and Prahlada—guarantees total protection over their worldly

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existence, culminating in ultimate spiritual liberation (*Niśśrēyas*).

This exclusive devotion is mathematically mapped as:

AnanyaBakti = No Anya Bhakti = Only Hari Bhakti =

Hari Sarvottamatva Bhakti through Vaayu Jeevottama

This structural definition does not imply that a devotee should look down upon, ignore, or completely abandon the worship of other deities (*Itara-Devatās*) like Ganapati, Subramanya, or Rudra. These exalted cosmic entities are the *Viṣṇu-Parivāra-Devatās* (the celestial family of Lord Vishnu) and must never be insulted. Rather, they are to be worshiped appropriately with correct inner alignment (*anusandhāna*), recognizing their precise placement within the immutable cosmic hierarchy (*Tāratamya*). While these family deities are respected as servants of the Lord, the supreme focus of the soul must remain unswervingly locked onto **Hari Sarvottama** through the vital breath of **Vāyu Jivottama**.

3. The Mechanics of Divine Custody (*Yoga-Kṣēma-Vahana*)

The crux of this verse rests upon the word vahāmyaham—*"I personally carry."* Sri Krishna does not say He sends a deputy or delegates this task to material laws. The Independent Lord explicitly takes up the burden Himself.

- Yoga: For the dependent *jīva*, *Yoga* means providing the necessary physical resources, health, and environment required to carry out *Sādhana*, as well as granting spiritual insights (*parōkṣa-jñāna*).

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- Kṣēma: Once these material and spiritual assets are granted, the Lord guarantees their preservation, ensuring the devotee never falls down (*parābhava*) from their spiritual evolutionary status.

4. Why This Seals the Sahasranama Liturgy (*Phala-Niścaya*)

A novice or general seeker reciting the one thousand names might naturally experience a sub-conscious anxiety: *"If I dedicate my hours to reciting these names out of pure love, who will take care of my family, my health, and my worldly responsibilities?"*

By inserting this verse directly into the *Phalaśruti*, the liturgy delivers a crushing blow to this existential anxiety. It serves as an iron-clad legal clause in the contract of devotion. The text reassures the practitioner that the quantitative expansion of worshiping a thousand names is fully backed by a qualitative guarantee: you take care of My names, and I will personally take care of your life.

5. The Realism of Perpetual Integration (*Nityābhiyukta*)

The phrase nityābhiyuktānām highlights that the grace of *Yoga-Kṣēma* is not random; it is mathematically precise. *Nitya* implies continuity. The devotee who maintains an unbroken current of *Bhagavad-Arpaṇa-Buddhi* through the medium of the Sahasranama aligns perfectly with their own *Svarūpa* (true spiritual identity). Because they constant recognize their dependency, the Independent Lord reflects His protection through them with unswerving, stellar clarity, translating this practice directly into *Nakṣatra-Sadṛśa Bhakti*.

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While this famous verse originates in the Bhagavad Gita (9.22), its strategic inclusion within the liturgical recitation of the *Śrī Viṣṇu Sahasranāma Phalaśruti* holds profound structural and theological significance It provides the ultimate operational guarantee for the dependent soul (*asvatantra jīva*) who dedicates their mind entirely to the thousand names of Sri Hari.

Sloka 31/32

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

paritrāṇāya sādhūnāṁ vināśhāya cha duṣhkṛitām |
dharma-sansthāpanārthāya sambhavāmi yuge yuge ||

Summary…

In this grand cosmic decree, Lord Sri Krishna proclaims the multi-fold purpose of His divine descent into the material realm: **"For the complete protection and deliverance of the righteous, for the systematic destruction of the doers of evil, and for the firm re-establishment of the eternal principles of righteousness (Dharma), I manifest Myself in age after age."**

From the Madhva perspective, this verse firmly reinforces that the Lord's bodily manifestation (*Avatāra*) is completely spiritual, eternal, and free from the bondages of *Māyā*, designed explicitly to uphold the cosmic hierarchy and save dependent souls (*asvatantra jīvas*).

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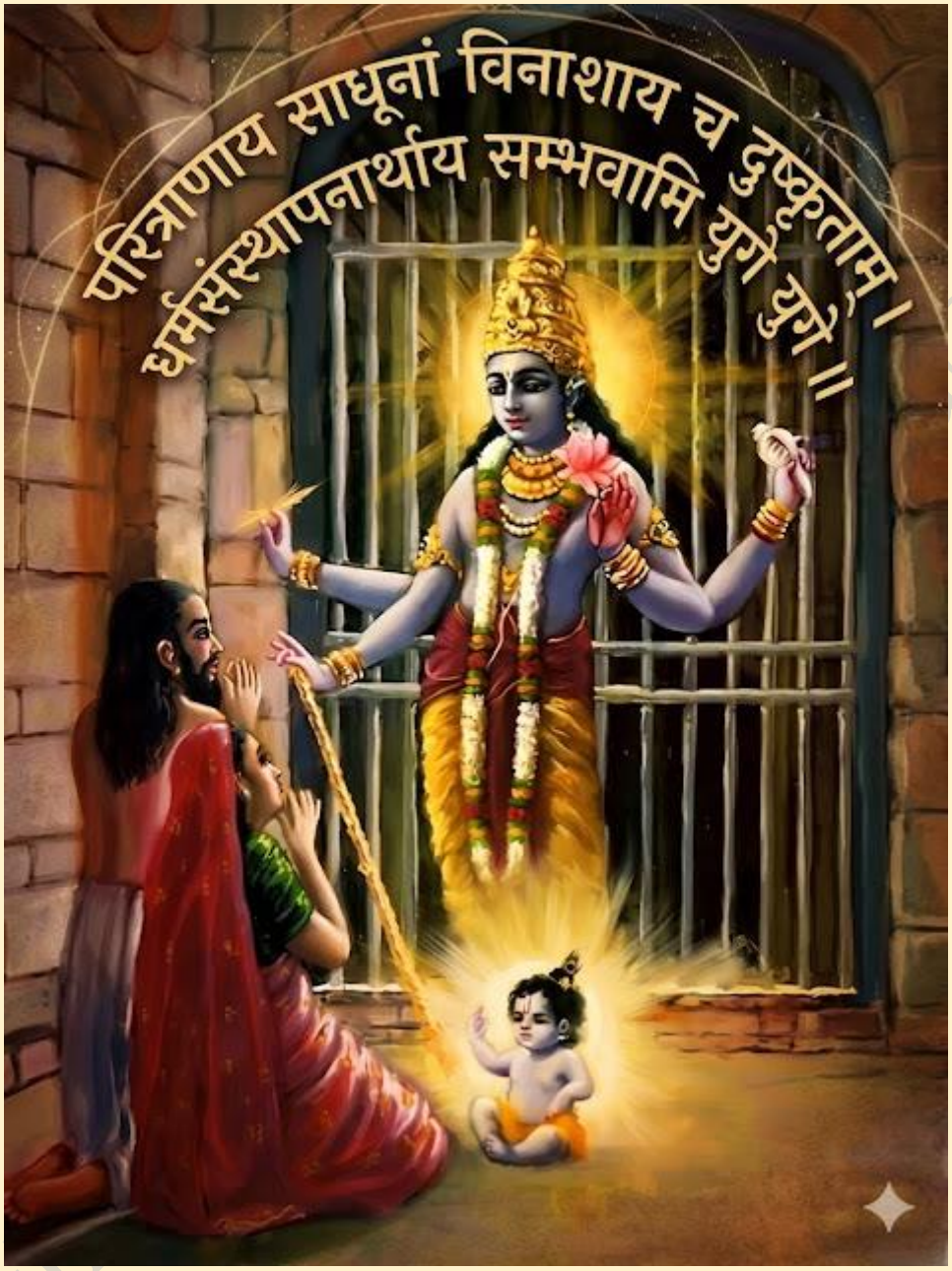

Pratipada-Artha (Word-by-Word Meaning)

- **परित्राणाय (paritrāṇāya):** For the complete deliverance / absolute protection from all sides
- **साधूनाम् (sādhūnām):** Of the righteous / the saintly devotees (who recognize *Hari Sarvottamatva*)

- **विनाशाय (vināśāya):** For the total destruction / dissolution of negative tendencies and bondages
- **च (ca):** And
- **दुष्कृताम् (duṣkṛtām):** Of the evil-doers / those who cause disruption to the cosmic order
- **धर्म-संस्थापन-अर्थाय (dharma-saṁsthāpana-arthāya):** For the purpose (*arthāya*) of firmly establishing (*saṁsthāpana*) the eternal moral law and righteousness (*dharma*)
- **सम्भवामि (sambhavāmi):** I manifest Myself / I appear by My own independent will
- **युगे युगे (yugē yugē):** In age after age / epoch after epoch

Bhashya:

This monumental verse from the Bhagavad Gita (4.8) is universally celebrated for its divine declaration of descent (*Avatāra*). When viewed through the lens of *Dvaita Vedanta*, it holds foundational philosophical weight. It systematically maps out how the completely Independent Lord (*Svatantra-Hari*) exercises His absolute will to intervene directly in the material universe—not out of karmic compulsion, but out of supreme compassion to protect the righteous *jīvas* (*sādhus*), correct the malicious elements, and preserve the cosmic balance of *Dharma*.

The Sovereignty of Divine Intervention

1. The Reality and Self-Sufficiency of the Spiritual Form (*Avatāra-Satyatva-Nirṇaya*)

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A fundamental tenet of Dvaita Vedanta is that when the Supreme Lord says **sambhavāmi** ("I manifest"), it does not imply that He takes on a material body composed of the five elements (*prākṛta-śarīra*) or that He is bound by *Karma* like ordinary *jīvas*. Sri Hari's body is composed entirely of compressed consciousness, bliss, and infinite knowledge (*Jñānānanda-mātra*).

As a completely Independent Absolute (*Svatantra-Hari*), the Lord is *Aptakāma*—He is entirely complete in Himself and has absolutely nothing to gain or attain through actions. Why then does He take descent?

- **The Inclination of Will:** He descends purely out of His own independent free will and out of unadulterated compassion towards dependent living beings. He is under no cosmic obligation to incarnate at any specific time or place.
- **The Play of Exuberance:** As the Rigveda and the *Gita Bhashya* (*GB*) clarify, His descents are often acts of pure divine sport (*līlā*). In common parlance, it is akin to the spontaneous bliss of creativity; He plays like a child, and this exuberance is His very nature. Even when He appears to exhibit human vulnerability—such as when He of incomparable prowess left Mathura out of fear of the enemy, as it were—it is merely a supra-natural impulse meant to confound the undivine and set a stage for cosmic order.

2. The Science of Essential Realization (*Tattvato-Jñāna-Mārga*)

This metaphysical truth is solidified in the subsequent verse, **Bhagavad Gita 4.9**:

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

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त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

janma karma ca mē divyamēvaṁ yō vētti tattvataḥ |
tyaktvā dēhaṁ punarjanma naiti māmeti sō'rjuna || 4.9 ||

"O Arjuna! One who properly realizes that My amazing manifestations and activities are transcendental and divine, will not be reborn after leaving one's body; such a soul reaches My eternal abode."

The Mindset Matrix of Realization:

- **The Peripheral View (Superficial & Misleading):** Sees material birth, mistakes divine sport for human fear, and binds the mind to the cycle of *Samsāra*.
- **The Tattvato View (Rigorous & Liberating):** Sees pure spiritual manifestation, recognizes sovereign play (*Līlā*), and cleanses the *jīva's* consciousness for *Moksha*.

The crux of liberation rests upon the word **tattvataḥ** (realizing the essential truth). In every manifestation—be it Lord Narasimha, Lord Rama, or Lord Krishna—the Lord demonstrates extraordinary, supra-natural powers to advance righteousness. At times, His actions are meant to set a flawless example of ideal living, as demonstrated by Lord Rama.

However, it is dangerously easy to misunderstand the Lord's activities by looking at them peripherally. A seeker must penetrate the outer sport to perceive the true, independent intent of His actions. Only then can one hope to achieve liberation.

3. The Raghavendra Tirtha Paradigm: Necessity vs. Sufficiency

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To safeguard the seeker from incomplete knowledge, **Sri Raghavendra Tirtha (Sri Rayaru)** in his *Gita Vivriti* (*GV*) provides a critical philosophical boundary. Sri Rayaru clarifies that while proper, deep knowledge about the Lord's incarnations and activities (*Avatāra-Jñāna*) is absolutely **necessary** for a seeker to achieve liberation, it is not **sufficient** on its own.

To break the bonds of *saṁsāra*, the seeker cannot merely study the historical narratives detailed in epics like the *Ramayana*, *Mahabharata*, or *Bhagavata*. They must dually synthesize this historical data with a realization of the Lord's infinite, unchanging cosmic attributes—such as His absolute omnipresence (*sarva-vyāpitva*), omniscience (*sarva-jñatva*), and complete independence (*svātantrya*).

4. The Functional Definition of a Sādhu (*Sādhu-Lakṣaṇam*)

The phrase **paritrāṇāya sādhūnāṁ** maps directly onto this synthesis. A true *sādhu* is a *jīva* whose heart is firmly anchored in this holistic realization of **Hari Sarvottamatva through Vāyu Jīvottamatva**. Because these virtuous souls live in total, single-minded surrender (*ananya-bhakti*), any ascension of immorality that obscures virtue in society becomes an intolerable weight.

Whenever righteousness is threatened, the Lord steps into the temporal matrix *yugē yugē* (age after age) to execute a structured, three-fold divine purpose:

The Three-Fold Purpose of Divine Descent:

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- **PARITRĀṆA (Absolute Protection of the Sādhus):** Ensuring physical safety while actively safeguarding their spiritual progress (*Mokṣa-Sadhana*).
- **VINĀŚA (Systematic Removal of Evil-Doers):** Inflicting definitive material defeat on demonic forces, leading to complete karmic dissolution.
- **SAṀSTHĀPANA (Re-establishment of Eternal Dharma):** Restoring the cosmic *Tāratamya* hierarchy and transforming the daily actions of humanity back into pure *Sādhana*.

5. The Grace of Destruction (*Vināśāya ca Duṣkṛtām*)

In Dvaita, even the destruction (*vināśa*) of the evil-doers (*duṣkṛtām*) is an expression of the Lord's structured justice. Characters like Ravana, Kamsa, or Shishupala are delivered from their malicious earthly forms through direct contact with the Lord's weapons. This action restores the balance of the universe, systematically removing the obstructions and negative bondages that block the spiritual growth of the gentle, *sāttvika* souls.

6. The Stability of Cosmic Law (*Dharma-Saṁsthāpana*)

The ultimate climax of the *Avatāra* is **dharma-saṁsthāpanarthāya**—firmly re-establishing the cosmic order. In the Madhva framework, *Dharma* is the natural, hierarchical functioning of the universe according to *Tāratamya*. When *Dharma* declines, it means the *jīvas* have forgotten their dependent nature (*asvatantrya*) and have fallen into false pride. By appearing *yugē yugē* (age after age), Sri Hari resets this understanding, showing humanity that all actions must be executed with *Bhagavad-Arpaṇa-Buddhi*, transforming daily

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duties into a stellar current of *Nakṣatra-Sadṛśa Bhakti*, terminating securely in the experience of their innate bliss (*Svarūpa-Ānanda*).

Sloka 32/32

आर्ता विषण्णाः शिथिलाश्च भीताः घोरेषु च व्याधिषु वर्त्तमानाः ।
संकीर्त्य नारायणशब्दमात्रं विमुक्तदुःखाः सुखिनो भवन्ति ॥ ३२ ॥

ārtā viṣaṇṇāḥ śithilāśca bhītāḥ ghōrēṣu ca vyādhiṣu varttamānāḥ |
saṅkīrtya nārāyaṇa-śabda-mātraṁ vimukta-duḥkhāḥ sukhinō bhavanti || 32 ||

Summary…

In this grand finale of the benedictory text, the liturgy declares the absolute saving power of the Lord's name: "Those who are deeply distressed, profoundly depressed, physically shattered, intensely terrified, or caught in the grip of terrible, agonizing diseases—by simply and loudly chanting the name of Narayana, they become completely liberated from all miseries and attain supreme, unshakeable happiness."

This verse acts as the ultimate operational guarantee of Prasāda-Lāghava (the economy of divine grace). It proves that when the vulnerable soul reaches the absolute limit of its dependent capacity, the Independent Lord demands no complex rituals—only a sincere, single-pointed vocal surrender to the name of Nārāyaṇa.

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Pratipada-Artha (Word-by-Word Meaning)

- **आर्ताः (ārtāḥ):** Those who are afflicted / distressed / experiencing acute sorrow
- **विषण्णाः (viṣaṇṇāḥ):** Those who are dejected / deeply depressed / mentally exhausted
- **शिथिलाः (śithilāḥ):** Those who are physically shattered / weak / broken in health or spirit
- **च (ca):** And
- **भीताः (bhītāḥ):** Those who are intensely terrified / gripped by fear (of saṁsāra, death, or adversity)
- **घोरेषु (ghōrēṣu):** In the midst of terrible / severe / frightening
- **च (ca):** And
- **व्याधिषु (vyādhiṣu):** In chronic diseases / physical or mental ailments
- **वर्त्तमानाः (varttamānāḥ):** Being situated / currently suffering or trapped within
- **संकीर्त्य (saṅkīrtya):** By glorifying / chanting loudly and thoroughly with devotion
- **नारायण-शब्द-मात्रम् (nārāyaṇa-śabda-mātram):** The mere sound-vibration (mātram) of the name "Nārāyaṇa"

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- **विमुक्त-दुःखाः (vimukta-duḥkhāḥ):** Becoming completely liberated (vimukta) from all forms of misery (duḥkha)
- **सुखिनो भवन्ति (sukhinō bhavanti):** They become truly happy / they realize their innate spiritual bliss

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Bhashya: The Architecture of Absolute Rescue

This magnificent, crowning final verse of the Śrī Viṣṇu Sahasranāma Phalaśruti acts as a definitive theological conclusion to the entire text and serves as the ultimate universal shelter for humanity. It is widely considered the absolute validation of the path of divine chant (*Nāma-Sādhana*).

Spoken by Sage Veda Vyasa as a prophetic benediction (*Vyāsa-Vākyam*), this verse holds monumental structural weight under the lens of Dvaita Vedanta. It functions as the ultimate declaration of the soul's dependency (*Asvatantrya*) and the Lord's absolute, self-contained capacity to save (*Svatantrya*). It systematically maps out how the most extreme conditions of human limitation are entirely dissolved—not by independent human effort (*svatantra-prayatna*), but by a total, compassionate vocal surrender to the independent anchor of the cosmos through the mere vibration of His supreme name.

1. The Matrix of Human Vulnerability (Jīva-Frailty-Avasthā)

The first line of the verse is a clinical, compassionate diagnostic look at the human condition in Kali-Yuga. The text lists five specific states of intense vulnerability: Ārta (acute sorrow), Viṣaṇṇa (mental depression), Śithila (physical breakdown),

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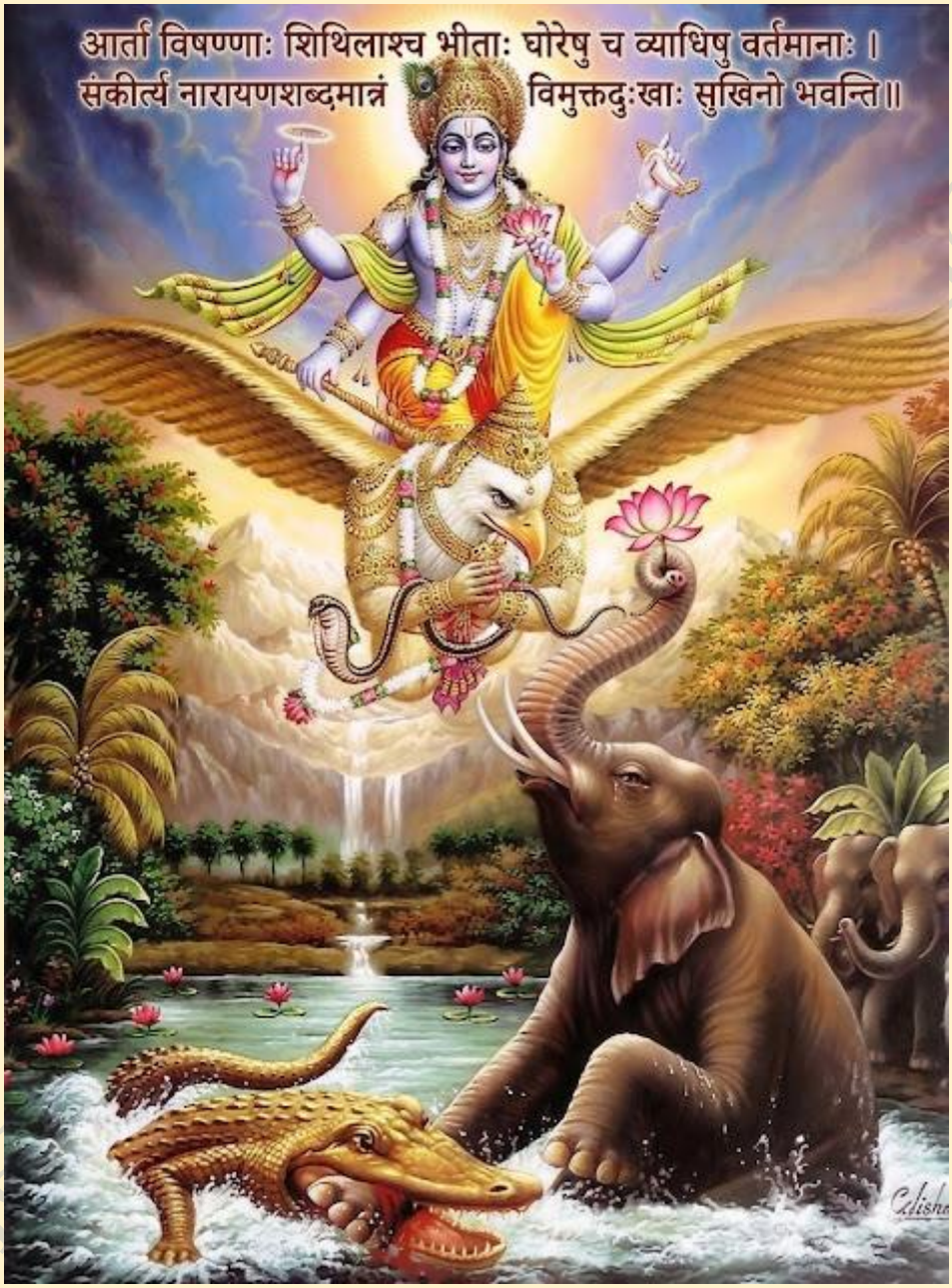
Bhīta (existential fear), and Vyādhi-Varttamāna (active entrapment in terrible diseases).



These five states represent the ultimate visible proof that the jīva is intrinsically asvatantra (utterly dependent). Left to its own devices, a soul caught in these severe conditions is entirely incapable of executing rigorous Vedic sacrifices, maintaining pristine ritual purity, or focusing the intellect on

abstract, complex meditations. The text acknowledges this helplessness, clearing the stage for a remedy that requires no structural or physical wealth.

2. The Potency of the Sound Token (Śbda-Mātra-Satyatva)

The turning point of the entire text rests upon the profound phrase nārāyaṇa-śabda-mātram. The word mātram ("mere" or "only") carries immense philosophical weight.

- **No External Prerequisites**: It demonstrates that the name does not depend on the chanter's external social status, physical strength, or ritualistic perfection. The sound-vibration itself is inherently fully charged with the absolute potency of Sri Hari (Nāma-Nāmi-Svarūpa-Aikyatvam).
- **The Sovereign Shortcut:** It shows the ultimate execution of Prasāda-Lāghava (the compression of grace). The Independent Lord has bound His entire saving capacity to the phonetic syllables of His own name. Even if a broken, terrified, or diseased person can do nothing else but utter the word "Nārāyaṇa," that vocal token alone satisfies the spiritual requirements of the cosmos, triggering immediate divine intervention.

The Structural Dynamics of Vocal Delivery:

- **The Condition of Helplessness**: The jīva is physically broken (śithila) or intensely terrified (bhīta), rendering complex, silent meditation (dhyāna) impossible.
- **The Act of Saṅkīrtana:** Chanting loudly and thoroughly (saṅkīrtya) out of pure, raw dependency engages the gross speech, turning a cry of distress into an immediate engine of spiritual release.

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3. The Resonant Matrix of Grace (*Samanvaya-Nirṇaya*)

This final verse resonates with extraordinary symmetry and precision with **Sloka #30/32 ("Ananyāś-cintayantō māṁ...")**. Together, they form a complete, multi-layered shield of protection for the devotee:

The Core Comparative Features:

- **The Human Condition:**
    - ***SVSN Verse (ārtā viṣaṇṇāḥ...):*** Distress & Emergency — Focuses entirely on those in immediate pain, fear, or active disease (the "crisis" mode).
    - ***BG 9.22 (ananyāś cintayanto...):*** Constancy & Devotion — Focuses on those who steady their consciousness on Him always (the "lifestyle" mode).
- **The Action Required:**
    - ***SVSN Verse:*** **Simple Utterance** — Chanting just the name (*śabda-mātraṃ*) is enough to break the hold of acute worldly sorrow.
    - ***BG 9.22:*** **Total Absorption** — Worshipping with completely undivided, exclusive attention (*ananyāś*).
- **The Divine Promise:**
    - ***SVSN Verse:*** **Absolute Relief (*Vimukta*)** — The soul becomes immediately free from current miseries and realizes genuine happiness.
    - ***BG 9.22:*** **Divine Stewardship (*Yoga-Kshema*)** — God takes personal responsibility for carrying your needs and preserving your safety.

Deep Spiritual Connections:

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- **The "Narayana" Bridge:** In the Sahasranama verse, the mere sound of "Narayana" brings instant peace. In the Gita, Krishna (who is Narayana) promises to personally carry the burden (*vahāmy aham*) of those who focus on Him. Both emphasize that the Divine is not distant, but actively involved in the devotee's immediate welfare.
- **Grace Over Effort:** Both verses suggest that the Divine response is disproportionately larger than the human effort. In the Sahasranama, a "mere word" brings total freedom from dreadful diseases. In the Gita, the simple act of "thinking" of Him triggers God's role as a personal provider and protector.
- **Universal Comfort:** The Sahasranama verse serves as the **"Emergency Exit"** for those already trapped in active trouble, while the Gita verse is the permanent **"Safety Net"** for those walking the path of daily devotion. Together, they offer a complete sense of absolute security.

4. The Realism of Universal Relief (Vimukta-Duḥkha to Svarūpa-Ānanda)

The verse concludes with an iron-clad legal guarantee: vimukta-duḥkhāḥ sukhinō bhavanti ("they become completely liberated from misery and become truly happy"). In alignment with Madhva's realistic pluralism (Tattva-Vāda), this double transition is dualistic and real:

- **The Negative Cessation (Vimukta-Duḥkha):** It is not a poetic exaggeration (arthavāda). The immediate material and mental torments caused by acute distress, fear, and chronic diseases are actively neutralized by the grace of the Lord's reflection.

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- **The Positive Awakening (Sukhinō Bhavanti):** More importantly, it signals the ultimate goal of Mokṣa-Sadhana—the systematic awakening and expansion of the soul's innate, unmasked spiritual bliss (Svarūpa-Ānanda). They do not merge into an abstract vacuum; they become real, distinct possessors of pure, eternal happiness under the shelter of the Independent Lord.

5. The Final Seal of Nakṣatra-Sadṛśa Bhakti

By closing the entire Sahasranama liturgy with this specific declaration, the ancient compilers leave the chanter with an unshakeable sense of peace. There is no randomness or chance left in the path of devotion. Just as the stars move in an immutable, mathematically perfect trajectory dictated by Sri Hari, so too is relief and liberation guaranteed to the soul that links its broken voice to the name of Nārāyaṇa. This verse completely destroys the false ownership of sādhana, transforming the briefest, most desperate prayer into an immediate, unstoppable ascent toward ultimate spiritual release (Niśśrēyas).

EPILOGUE: The Climactic Seal of Certainty

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

yatra yōgēśvaraḥ kṛṣṇō yatra pārthō dhanurdharaḥ |
tatra śrīrvijayō bhūtir-dhruvā nītirmātirmama || BG 18.78 ||

The Final Philosophical Synthesis

In this ultimate verdict of scriptural truth, the *Mahābhārata* cosmos achieves its total theological resolution. When viewed through the pristine lens of the Madhva Sampradaya, this final verse of the *Bhagavad Gita* does not merely conclude a dialogue; it acts as the unbreakable locks and seal upon the entire *Śrī Viṣṇu Sahasranāma Phalaśruti*.

The verse establishes a mathematically precise cosmic equation: **Wherever there is the Independent Absolute, Lord Sri Krishna (*Svatantra-Tattva*), and wherever there is the completely surrendered, dependent soul, represented by Arjuna (*Paratantra-Jīva*), there—and only there—are unshakeable prosperity (*Śrī*), definitive victory (*Vijaya*), expanded spiritual splendor (*Bhūti*), and immutable righteousness (*Nīti*) permanently guaranteed.**

The Absolute Validation of Nakṣatra-Sadṛśa Bhakti

Throughout this commentary, we have dismantled the limitations of transactional, fragmented remedies (*Sākamya Karma*) and reclaimed the holistic majesty of the thousand names. This closing statement delivers the final crushing blow to any lingering spiritual anxiety.

The text reassures the *Sādhaka* that they do not need to micromanage their destiny through calculated star alignments or planetary pacifications. By anchoring the consciousness daily in the indivisible mandala of the *Sahasranama*, the soul enters into direct, personal custody of **Hari Sarvottama** through the vital breath of **Vāyu Jīvottama**.

When your voice links to the name of *Nārāyaṇa*, you are no longer at the mercy of chaotic earthly variables. You are instantly aligned with the supreme, sovereign will that governs

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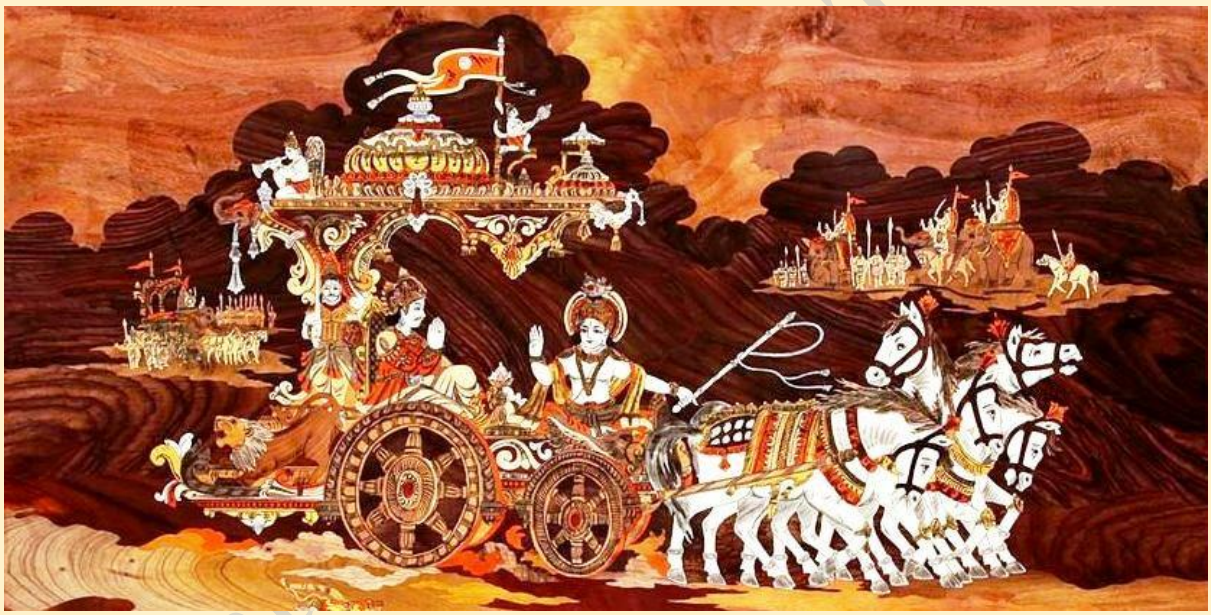
the sun, moon, and galaxies. Just as the stars move in their perfect, unswerving cosmic orbits, your material welfare (*Abhyudaya*) and ultimate spiritual liberation (*Niśśrēyas / Svarūpa-Ānanda*) become an absolute, ontologically secure reality.

Of this, as Sage Vyasa proclaims and Lord Krishna guarantees, **there is no doubt.**

Naaham Karta Harih Karta
Hari Sarvottama - Vaayu Jeevottama
Śrī Kṛṣṇārpaṇamastu



यदक्षरपदभ्रष्टं मात्राहीनं च यद्भवेत् ।

तत्सर्वं क्षम्यतां देव नारायण नमोऽस्तु ते ॥

Yad-akṣara-pada-bhraṣṭaṁ mātrā-hīnaṁ ca yad-bhavet |

Tath-sarvaṁ kṣamyatāṁ deva nārāyaṇa namo'stute ||

May the Supreme God Nārāyaṇa forgive any errors in letter, word, or meter made within these pages.

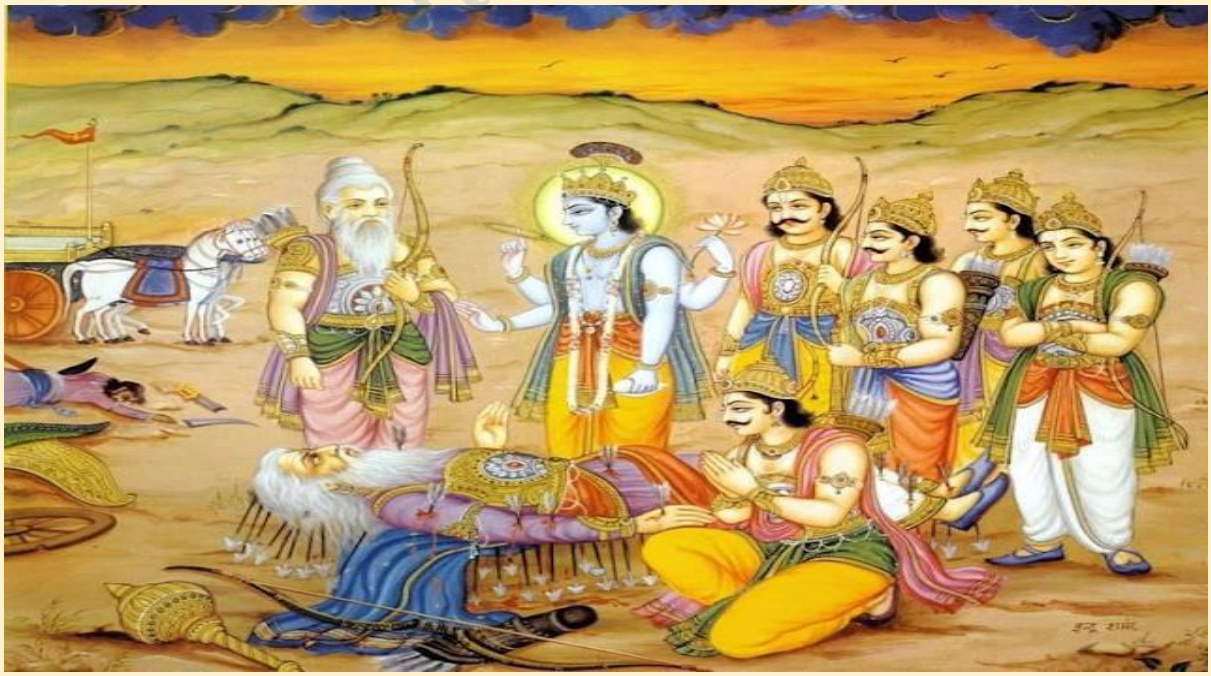
This monograph is humbly placed at the dust of the lotus feet of the Śrī Guru-Paramparā. It is offered to the global community of seekers for free, unrestricted digital circulation, with the sole intent of deepening our collective contemplation of Śrī Hari.

This work is entirely non-commercial and has been compiled purely as an act of Sādhanā. Any merits belong entirely to the lineage; all flaws remain solely mine.

कायेन वाचा मनसेन्द्रियैर्वा ।
बुद्ध्यात्मना वा प्रकृतेः स्वभावात् ।
करोमि यद्यत्सकलं परस्मै ।
नारायणायेति समर्पयामि ॥

kāyena vācā manasendriyairvā |
buddhyātmanā vā prakṛteḥ svabhāvāt |
karomi yad-yad-sakalaṁ parasmai |
nārāyaṇāyeti samarpayāmi ||

Hariḥ Oṁ Tat Sat



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